Second Class Mail
Printed in Canada
Postage paid at St. Catharines, ON,
and Lewiston, N.Y. — See page 2.

Calvinist Contact

37th year of
publication,
no. 1821
January 22, 1982

Jan
Rev.J.W.VanWeelden
2 Mountview Ave.
Grimsby, Ont.
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Seamen smiled at Christmas gifts

J.E.F. Dresselhuis in his basement with some Christmas presents.

by Rev. J.E.F. Dresselhuis
Seafarer's chaplain

"No," said the Russian officer. "We cannot accept your Christmas presents. We are all atheists. We do not believe in God and so we do not celebrate Christmas either. You are from the church and we do not like the church."

In vain I tried to suggest that the parcels also could become New Near's presents since they would have a party then anyway.

"No way." The political officer on the Chinese ship shook his head. "We are not permitted to accept literature, newspapers or anything else from a representative of the Christian Church. Please leave our ship. We cannot take your presents."

"No," gestured the Japanese captain. "We shall not accept your Christmas gifts. We are all Buddhists on this ship. We do not believe in Jesus Christ, we do not celebrate His birth. Because we are not Christians, no Christmas gifts!"

All three experiences point to the unique aspect of our Christmas Gift Action: Almost all seamen do associate the presents with the Church, with Christians, with God and Jesus Christ. No wonder then that Communists or Buddhists would wish to refuse anything offered them by us.

These three instances are not representative of the reaction of the seamen in general. Our offer to bring presents on board for each seafarer usually meets with surprise. Seamen cannot understand that people who don't know them would go through the trouble of buying various gift items and wrapping them into nice, festive paper *just for them*.

In fact, it is not uncommon to see tears well up in their eyes. One Italian captain told me: "I have been a seaman for 30 years, but this is the first time that I get a Christmas present." His chief engineer nodded and said: "Yes, I never got a gift either!"

When you would ask me questions about the work involved, I readily admit it is an awful lot of work. But that is not important. It is so rewarding at the same time. This season we could make 1,462 seamen happy in the Vancouver harbour alone! Together with Bill Potma and his fellow workers in Port Moody as well as Cor Hiemstra who specializes in Polish ships — we provided some 40 ships with gifts.

In other ports in British Columbia, volunteers brought many presents to ships that came to their local harbours such as Kitimat, Duncan, Victoria and others. This year marked the 12th time in a row for this province-wide action.

We are thankful to the Christian Reformed, Reformed and some other Churches, the Union Gospel Mission in Vancouver and the many people who sent their gifts by mail. It was a powerful witness. The presents were accompanied by Christian literature, and cassettes in 30 languages.

Alberta farmers discuss "agri-food strategy" with Whelan

by John Kolkman

Several members of the Christian Farmers Federation (Alberta), including President Lambert Tuininga and Research and Policy Coordinator John Kolkman, met with Canada's Minister of Agriculture Eugene Whelan, during one of the minister's frequent visits to Alberta.

The purpose of the meeting was to discuss *Challenge For Growth: An Agri-Food Strategy for Canada*. This document was prepared by Agriculture Canada at the request of the Federal Cabinet. It seeks to identify opportunities and constraints to the growth of Canada's agricultural and food sector over the next twenty years. It is now the subject of intense discussion among governments and farm organizations.

CFF President Lambert Tuininga said the Federation evaluates the "agri-food strategy" out of its Christian world view. For this reason, the Federation feels that this document focuses too narrowly on expanding food production, without fully considering the human and environmental consequences of doing so. All-out food production is not a good idea if it damages the long-term fertility of the soil, or if it disrupts the social fabric of farming communities, according to Mr. Tuininga.

The CFF president also thought the "agri-food strategy" was being optimistic when it claimed that there was a potential for an additional 150 million acres to be added to Canada's farmland base. Moreover, governments at all levels must come to grips with the loss of many thousands of acres of prime cropland each year to the expansion of industry and cities.

Mr. Whelan pointed out that the "agri-food strategy" is a working paper, designed to evoke the type of response it is receiving from organizations such as the Christian Farmers Federation. After such response and feedback has been obtained, a final strategy can be formulated which is more in tune with Canada's needs.

Discussion then ensued between the Federation delegation and Mr. Whelan on some specifics of the proposed "agri-food strategy." Topics included a discussion of Canada's agricultural production potential, Canada's role in international development and trade, and the need for expanded agricultural research to solve basic problems such as the declining natural fertility of our soils.

Although the Federation delegation and the Minister did not agree on all points, a frank and open exchange of ideas took place. According to Mr. Tuininga, the Federation will continue, on every available opportunity, to make its views known on important agricultural issues.

CRC community RRSPs a reality

It's registered! CRC Community Retirement Savings Plan has been registered with Income Tax, Canada as a group Registered Retirement Savings Plan.

In late December, Rodger Cooper, the business lawyer from Cobourg, Ontario, charged with registration of the group RRSP, reported to the CRC Extension Fund that the draft plan had been approved by Income Tax, Canada. The Extension Fund has advised *Calvinist Contact* that promotion and management details will be completed by late January and that deposits to the Plan will be accepted from February 1, 1982. Interest will be credited to all contributions effective March 1, 1982.

Members of the Christian Reformed Church in Canada will now be able to receive full tax benefits for RRSP contributions and at the same time support the work of the CRC Community in Canada. The funds of the Plan will be used in the financing of churches, parsonages, schools, homes for the elderly and the disabled, and other worthwhile projects.

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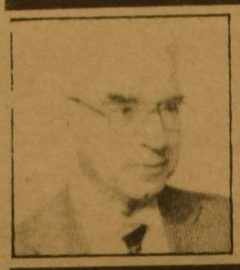
Viewpoint

About the oppressed – "First things first"



Dr. Louis Praamsma

Editorial

Some weeks ago I saw an interesting documentary on TV. It was called "Views of Asia." The English reporter, John Temple, showed scenes of Inner Mongolia. It was a part of mainland China which had been visited by only a few people from the Western world.

I saw horse riders on their tough little horses. I saw people living in communes organized by their communist rulers. I saw also former Buddhist temples in decay; they were not used any more. Religion was abolished. Instead, a theatre group made some party propaganda.

My thoughts began to wander and to wonder. Where were the former landowners? Where were the former priests? John Temple did not mention them and for good reasons: the film had to be exported and therefore had to show only good news about new China.

But something had happened in Inner Mongolia as had happened in this entire gigantic country. There had been persecutions, killings, intimidations and imprisonments. I remembered the brave Chinese Christian Watchman Nee who died in jail after having been there for years. I remembered his "little flock" churches.

I thought: What do we really know about the Christian church in China? It is said that there are some open churches in some big cities. There is, in fact, only an underground church. Christians meeting in private houses, perhaps two million of them and somewhat less than a million Roman Catholic Christians. I could not stop thinking.

What do we really know about our fellow Christians in the Soviet Union? There have been heavy persecutions under Lenin. There have been heavy persecutions under Stalin. There have been heavy persecutions under Kruschev. The well-known Baptist pastor Vins wrote about "three generations of suffering." Every month pastor Richard Wurmbrandt discloses new evidence concerning present-day martyrs. What do we really know about it?

What do we know about fellow Christians in Romania, where Wurmbrandt was once "tortured for Christ?" What about our fellow Christians in East Germany, the old country of Luther, where in 1976 a Lutheran minister burned himself alive in order to draw the attention of the world? What about the churches in Hungary, an old bulwark of Calvinism? What about those in Czechoslovakia? What about the situation of the oldest residents of Egypt, the Christian Copts? What about the handful of Christians in Iran, in Iraq, in the Middle East?

The reason why I ask these questions is because the Bible urges us to do so. "Remember those who are in prison, as though in prison with them; and those who are ill-treated, since you also are in the body" (Heb. 13:3). While the apostle Peter reminds us of "the experience of suffering of our brotherhood throughout the world" (1 Peter 5:9).

But there is also another reason. Both by means of the secular press and of the church papers we are well-informed of the needs of the so-called Third World. We organize collections, institute a day of fasting, and try to send help as effectively as possible. The Christian Reformed Churches have a World Relief Committee and a Race Relations Committee.

All that is excellent. The Bible exhorts us "as we have opportunity, to do good to all men" (Gal. 6:10). But then the words follow: "Especially to those who are of the household of faith." Are we really doing that?

Above this article I wrote the words "first things first." We know or we seem to know much about the oppressed in Latin America. Why don't we know a little bit more about our fellow Christians behind the iron and bamboo curtains?

Why don't we hear their cries when we are going to sleep? Why must many say: Nobody told us? As the Germans said after the days of Adolf Hitler's concentration camps: "Wir haben es nicht gewuszt" (We did not know about it).

Why don't we have synodical committees to investigate and to work. To investigate the situation of our fellow Christians in communist countries and to offer help to them.

We should not say what Cain said: "Am I my brother's keeper?" Neither should we say: "All these rumors are greatly exaggerated"; how do we know without having tried to find out?

For starters such a committee could try to interview Solzhenytsin, the man who has pictured the network of Russian concentration camps in his Gulago Archipelago. It could try to contact the English expert Michael Bourdeaux, also Pastor Wurmbrandt and Brother Andrew. It could make us aware, as much as possible, of the real situation. And then, first things first.

First our sympathy, which means literally our "fellow feeling." Then our prayer, our intercession for the persecuted Christians. And then all we can do; perhaps send some food; perhaps write some letters; perhaps urge our and other governments to bring this matter up again and again.

It should have priority.

The Polish Testimony

Ben Vandezande

Politics

There is something very typical about the public pronouncements of Mr. Trudeau and Mr. Reagan concerning the military takeover in Poland.

Mr. Trudeau has always preferred to keep things fairly orderly within a country so when they become a bit messy, he feels a War Measure's Act is quite appropriate to re-establish control. Certainly, if Mr. Trudeau had been governing in Poland he would have imposed some kind of military control, too! After all, wasn't Solidarity creating too much unrest?

Mr. Reagan also sees the world in very simple terms: the USSR vs. the USA. All of the crises in the world provide a stage for more "Commie-bashing." As a result, military takeovers can be either good or bad depending on which side the Communists are. In Poland it is "bad" because it removes the fight for freedom of the Polish workers. In El Salvador, it is "good" because it is said to be the only defense against a "Communist-inspired" resistance movement.

The fact is that the resistance movement in El Salvador is no more Communist than Solidarity. Nevertheless, Mr. Reagan defends the military regime in El Salvador. For both, "security" is the goal of their policies. For Mr. Reagan, the world must be secure from Communism, while Mr. Trudeau wants the world free from anarchy. What staggers the mind is how a movement to challenge repression can be called anarchist or communist?

Lech Walesa and the leaders of the resistance in El Salvador want to get away from the kind of security that only allows one opinion to be expressed; that of the ruling military. Their struggle for freedom can sometimes be messy and that may contradict some of our dearly held beliefs but the freedom from political oppression is one of the most fundamental rights a person has.

Time magazine was right in selecting Lech Walesa as "man of the year." He was selected above those who would guarantee security at any cost: and that is as it should be. Lech Walesa is not a man who is president or prime minister.

In an interview, just days before the imposition of martial law, Walesa let on that he was considering leaving Solidarity. He was exhausted and eager to have time with his family and to be by himself. He obviously is not a man who greedily grabs for power.

In the same interview he suggested that without his deep Christian faith he could never have carried on as long as he has. That faith and the faith of millions of Poles actively supported by the church is now at the centre stage of world history. What a powerful testimony!

Lech Walesa's motives go beyond fear for security and a simplistic anti-Communism. Mr. Reagan and Mr. Trudeau could learn a lot from that.

Calvinist Contact

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Advertising
Display advertising deadline is Wednesday noon of the preceeding week. Classified advertising deadline is Friday 10 a.m. for the next week's issue. See classified page for rates.

Subscriptions
$20.00 for one year and $36.00 for two years. Overseas by Airmail $55.00. Surface mail $28.00
Calvinist Contact is published by Knight Publishing Ltd., 99 Niagara St., St. Catharines, ON

Canada Mail: Second Class Mail Registration No. 0-0451. Postage paid at St. Catharines, Ontario. Postmaster: Send address changes to Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

U.S. Mail: Calvinist Contact (USPS 518-090), published weekly except for the 8th and 29th of August and the last issue of December, by K. Knight Publishing Limited, 99 Niagara St., St. Catharines, ON L2R 4L3. Second class postage paid at Lewiston, N.Y. 14092. Postmaster: send address changes to Calvinist Contact, P.O. Box 110, Lewiston, N.Y. 14092

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Letters

Worship services lack element of surprise

Dear Sir:
In response to Louis Tamminga's editorial (December 18, 1981) on "Will the new generation stay with the church?", I would like to offer the following comments:

Since youth are more like their parents than we care to admit, the future of our youth does not so much depend upon a vibrant youth ministry (important), nor on modern methods of worship, as it does on a straight forward but flexible worship service that allows for surprise. Tamminga himself admits that our worship services are institutionalized — he's pinpointed the disease.

The youth, along with the entire congregation, have learned to anticipate what will happen next each Sunday. Through simple rote-learning each step of the liturgy is anticipated, thus removing all element of surprise and the need for spontaneous response and immediate growth. If worship services are a trap then they're accepted as such simply for security's sake and rebellion against the status-quo is seen as rejection of one's faith (a decision against the Lord himself).

The solution to the question whether youth will stay with the church is also the answer to "will anybody stay with the church when it becomes plain ritual and adherence to good habits developed by one's elders?" I believe the general but accurate answer would be no. A church must be more than anticipated response — that's not where the excitement lies.

The solution also lies with the pastor and the local council more than with the congregation (though I realize full well that most tensions within a church come from individual congregational members who like to "gang-up" on the pastor for deviating from the norm).

Courage must be a high calling in the ministry. The pastor must not so much update himself as dare to trust his God-given talents and preach the Word in worship in such a manner that the congregation will have to stay on its toes to follow and enjoy each portion. It might do well to refrain from printing the liturgy for awhile and even the title of the sermon.

Staying within good tastes the pastor should lead the people in a worship of response to each new week, each new Sunday and new generation with its accompanying social and world problems. Let each service of worship be an event and then all God's people will care enough to participate as they grow, regardless of age.

Hans Altena,
Grand Rapids, Mich.

A transformed Christmas

Dear Sir:
The Christmas season is now behind us but I would still like to refer to the letter written by Willie Hiemstra from Dorchester, Ont. in the December 18 edition of C.C. I wholeheartedly agree with her when she states, "I am becoming more convinced that we Christians celebrate Christmas in an unbiblical manner."

I also have mixed feelings every year at Christmas time. The decorations and gift-giving: is it really God-glorifying? Was there still a small spot left in our celebrations for the risen Lord? *To God should be all the honour* and the glory forevermore. Let us reflect on the days just past. Did we realize for us Christians there is no longer a baby in the manger but a risen Lord for whose return we are waiting? Christ's coming again is now our advent. Did we think of that in our preparations?

Christ, Himself, tells us how we can best show our love for Him in Matt. 25: 34-46. What a tremendous witness we could be as Christians if we would make a united effort and put all pagan traditions aside at Christmas time and truly celebrate Christ's birthday by giving to Him alone in the spirit of Matt. 25 and giving for mission work. Then we can with a glad heart await His return and hear Him say: "Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for whatever you did for one of the least of these my brethren you did it for me."

As we start a New Year let us praise and honour the Lord in all our doings, throughout the whole year. Rom. 12:2, "Do not be conformed to this world but be transformed by the renewal of your mind, that you may prove what is the will of God, what is good and acceptable and perfect."

Ada Zekveld,
Mt. Elgin, Ont.

Tunnel vision of justice

Dear Sir:
Having been a subscriber of Calvinist Contact for more than 25 years, please allow me to make some observations.

First of all, it seems to me that our Calvinistic-Reformed environment has provided an ideal breeding ground for left wing pressure groups and socialistic-oriented individuals possessed by a tunnel vision of justice and liberty. Calvinist Contact has served them well by making their viewpoints known.

I am always amazed that these articulate brothers are such experts in pointing out the faults and shortcomings of our economic and political system, but are totally impotent when it comes to suggesting practical solutions to alleviate these problems.

I was appalled when I read the two full pages on "The pursuit of Nuclear War," December 18, 1981 issue. I cannot recall reading ever, not even in our secular press, an article so infested with anti-American sentiment. Indeed, some of the statements in said article are textbook examples, fabricated by the marxist propaganda machine.

Mr. Knight, I submit to you that as editor of Calvinist Contact, you must initiate a concerted effort to present a more balanced and mature viewpoint on this complex issue.

As for a Christian political party — Heaven forbid!

In all likelihood, such an organization would in no time flat, be infiltrated by our articulate socialistic-oriented busybodies and we certainly don't need another socialistic party in this great country of ours.

Please renew my subscription. When I balance my disagreements against the positive Christian witness expressed by Calvinist Contact, although somewhat reluctantly, I arrive at only one conclusion — keep the issues coming.

Peter Damsma,
Clinton, Ont.

Deceives herself with a "heavenly mother"

Dear Sir:
It is my conviction that it takes a lot of determination to send an article to C.C. under the title; "Advocates a Bible for women." (December 11, 1981). I also conclude that it takes a lot of courage for the editor of CC to print this article. It is out of great concern for Truus that I am writing these lines, hoping that I can do it in a very compassionate way.

To say it very mildly, the attitude of this woman, (maybe in the line of her thinking, I should call her "creature" or "person") is blasphemous. It almost seems that she has not as much a problem with the Bible as such, but with the author of the Bible Himself, who created her a woman. Is that where all this started, Truus?

Still, I would not have written this letter, if it were not for the second but last paragraph where she is saying, that she now is praying to my "mother in heaven." This is in direct defiance of Jesus, the greatest Teacher on earth. There is no mother Mary or any other mother who hears a prayer like this, let alone to answer them.

It is also impossible, that this way of praying can make her feel more at ease, and when she feels great comfort, than she has to be told, that she is deceiving herself (or someone else is deceiving her).

I suggest that we all pray for this erring sister, because she is in great need of help.

If she will give me her address, I will send her free of charge a new Bible (and the translation she wants) wherein she can start reading prayerfully, with an open mind and heart, enlightened by the Holy Spirit, from the very first to the very last page.

I found it remarkably striking that shortly after I had read Truus' letter and was still much upset by it, Scripture reading in church that morning was Gen. 1: 27-31.

My strong advice is that Truus is going to read and obey Philip 2:3 and Rom. 12:1-3. When that has brought a change in her heart, then she has brought a stir and a change in Heaven, because the angels will rejoice. Hallelujah. This letter is not meant to hurt, but to heal.

Ben Jackson,
London, Ont.

Something to say?
Voice your opinion
in the form of a letter.

Catholics are Christians

Dear Sir:
Re: "Independent Schools get together on government grants (December 18, 1981).

This article began: "What do Jews, Christians and Catholics have in common? Very little we would think."

To me, we have many things in common, including the realization of a need for independent schools.

However, my main objection lies within the question. To me it implies that Christians and Catholics are mutually exclusive. Throughout the article it speaks of "Christian schools" to the exclusion of Roman Catholic schools.

When I confess "one holy catholic church," I include my Roman Catholic brethren in this church and thus they deserve the title Christian also.

I realize Christian in the context of your article refers to Christians of reformed persuasion. I ask, therefore, that the term Christian be used ecumenically, including the Roman Catholics and if the need be, define any segment of the Christian population, especially the reformed.

John Deen,
Drayton, Ont.

Editor's Note: The article of December 18 made a horribly inaccurate distinction between "Christian" and "Roman Catholic," an error which was spotted after the article went to print. Roman Catholics are, of course, Christians. The term "Protestant" should have been used instead of "Christian" for a more proper comparison.

Strengthened by handicap

Dear Sir:
I read with particular interest the interview with the Rev. J. Vriend about "the handicapped and the Church." (December 11, 1981). I cannot grasp the meaning of this interview, for the life of the handicapped person, who with Asaph in Psalm 73:14 can say: "I am chastened every morning."

God's Word and therefore the Church has much more to offer, thank the Lord. Hebrews 12:11 says: "Now no chastening for the present seems to be joyous, but grievous, nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them that are exercised thereby."

My wish is that all persons with a special handicap, are strengthened by this verse in 1982.

G. VanderBy,
Peterborough, Ont.

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Church Page

Pastoral Pondering

Church "menus"

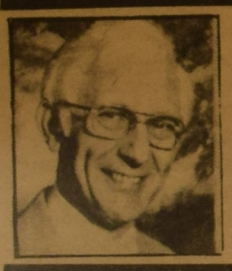
Every so often a minister hears that his listeners are not so excited about the food he dishes up for them. Comments can vary from "It does nothing for me" to "It's rather boring" and "It's too heavy for me" or "It's too light for me." Whichever way it is, they don't like the menu.

As a minister of the Word, I can't ignore such reactions. I can miss the boat in a sermon; I can fall short in bringing the full gospel; I can always learn. So I thank God for all helpful input I receive. The menu can always be improved (although every minister has his limitations, of course).

But you always have the people who prefer junk food over a well-balanced diet. They let their taste buds, not their heads, decide what they want to eat. They don't ask what is best for them but what they like best. Now, I would not be a very faithful minister if I would cater to that kind of pressure. I guess, both listener and minister have it tough sometimes. To opt for a real spiritual health-food diet takes some soul searching and self-discipline. The listener must be willing to chew a little harder at times for the sake of his well-being, and he must realize that one table cannot always equally well meet each individual's needs. The minister has the difficult task to determine what food he should set on the table, what best meets the needs of the listeners.

It seems to me that both, the listener and the minister, need to pray a lot, that God through his Holy Spirit will so guide us all, that we, with all our personal hang-ups and limitations, may end up being well fed with the bread of life. After all, those who ask shall receive.

Rev. A.A. Van Geest,
Ebenezer Chr. Ref. Church,
Trenton, Ont.



William R. Rang

Skylights

Living still?

Psalter Hymnal 443

The islanders told me many years ago that my farthest-known paternal ancestor had been washed ashore after a shipwreck. According to their description he must have been a blocky lad with dark eyes, speaking a tongue foreign to the islanders but resembling the French language. His name was admitted to the register of the village church some years later when he married one of the island's belles.

This past summer, as I did some research on the Huguenots in the Calvin library, I came upon a French minister by the name of Rang who was pastor of the Reformed Church of La Rochelle, a French seaport, about the time that another Rang was alleged to have washed ashore many miles from home. I wonder, is this the missing link?

The French pastor had a pastor-brother named Louis. In the world of my fantasies he is now the first L. Rang, my father being the second, and my son being the third.

Pastor Louis Rang was arrested by the French government because he was a Huguenot. The court promptly condemned him to the gallows, to be hung for the fact that he was a Calvinist.

The story of his last few days on earth is a heart-rending one. Yet what spoke to me from the pages of the old book were Louis' faith and courage. When called from his cell, he asked permission to receive a haircut and a shave. As a servant of Jesus Christ he wanted to look his best when he was summoned to his death. A few hours later, as he walked toward the gallows, he stopped to speak to the onlookers of the love of his Saviour, yet soldiers beat their drums in order to drown out his voice. Then, with his head held high, he climbed the platform.

As I write these words, I am seated comfortably behind my desk. There is no persecution, in fact being a Calvinist brings a person some respect and credibility. I think of the hymn, "Faith of Our Fathers, Living Still...."

Is it really living still in us or is that just wishful thinking on our part?

What is Faith Promise?

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Faith Promise is over and above, and separate from our giving to church budget and its related causes. The promise is between you and God. No one will ever ask for it, or send a letter about it. If you are unable to fulfill your promise all you have to do is tell God about it. If he accepts your reason then you are free. Why do we need Faith Promise? "The fields are white unto harvest," says the Bible. Jesus also gives us a direct command in Matt. 28:18-20. This is our mandate for missions.

Faith Promise is an excellent test of faith for all members of the congregation.

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Faith Promise adds real excitement to the life of a church and emphasizes our real mandate in the world.

Faith Promise is not another fund raising gimmick. It is not another way of financing missions. Faith Promise is beyond that. It is a practical exercise in Faith. It is a means to become involved in missions as Christ has commanded, to become involved with missionaries around the world, to share in their support, to share with them in the outreach of the gospel, to support them with our prayers and gifts.

Maranatha Chr. Ref. Church,
Calgary, Alta.

What are Pascal Lectures?

Blaise Pascal (1623-1662) was a seventeenth century, French academian and Christian. He is remembered today as a forerunner of Newton in the establishment of Calculus, and as the author of his Christian meditations *Les Pensees.* Members of the University of Waterloo, wishing to establish a forum for the presentation of Christian issues in an academic environment, have chosen to commemorate the spirit of Pascal by an annual event, "The Pascal Lectures on Christianity and the University." The 1981 lectures were given by Prof. Dr. Josef Pieper at the University of Waterloo held October 27 and 28 on "What is a Feast?" and "Hope and History." We encourage you to pray for this Christian witness on campus.

Waterloo (ON)
Chr. Ref. Church

Church News

Christian Reformed

Called

—to Welland, Ont., Rev. William Veenstra of Ingersoll, Ont.

—to St. Catharines (Maranatha), Ont., Rev. James Joosse of Calgary, Ont.

—to Chatham (First), Ont., Rev. William Dykstra of Kingston, Ont.

Classis Alberta South

Classis Alberta South will convene on March 1 in Taber, Alta. All items for the agenda should be in the hands of the stated clerk, Rev. Stan Drenth, by January 29.

Classis Eastern Canada

Classis Eastern Canada will meet in regular session on Tuesday and Wednesday, March 9 and 10, in the Ottawa (Calvary), Ont., church. All material for the agenda should be in the hands of the stated clerk, Rev. Stephen Sietsema, as soon as possible so that consistories may review the material before the meeting.

New address

Brampton (Second), Ont.
C.R.C. — R.R.#10, Brampton, ON L6V 3N2

Rev. Nicolai installed in Brampton

On Sunday, January 3, Rev. Peter Nicolai was installed as minister of the Word and Sacrament, and as co-pastor for the Second Christian Reformed Church of Brampton. He was installed by fellow pastor, Rev. Peter DeBruyne. Over the past few years the church has experienced and is experiencing significant growth, due partially to the building of Trinity and Hope Towers across the road, and also due partially to the rapid growth of Brampton.

The message of the installation service was "Be Strong, Brother," based on two scripture passages, one from the Old Testament and one from the New. The first, from I Chron. 28, tells of when King David assembled all the officials of Israel together and told them of his desire to build "a house of rest for the ark of the covenant of the Lord" and that the Lord had chosen Solomon as his successor and the builder of the temple. Before the assembly David charged Solomon to serve God "with whole heart and with a willing mind."

The New Testament passage was II Tim. 2:1-13 in which Paul gives strong words of encouragement to Timothy who is beginning a difficult ministry in Asia Minor. "Be strong in the grace that is in Christ Jesus" (v.1). "Share in suffering as a good soldier of Christ Jesus" (v.3). etc.

The message echoed these passages as Pastor DeBruyne passed on similar words of encouragement to Pastor Nicolai. He said there would be hardships and times of depression when it seems that nothing is being accomplished, but that the work of the Lord is a great work. And though his situation was quite different from Timothy's, the discouragements are often as severe, however, strength comes from the Lord, strength enough to overcome any obstacle. Therefore, "Fear not, and be strong!"

Following the formal installation, Pastor Nicolai and his wife and four children received one official welcome from an elder, on behalf of the congregation, and from Pastor J. Kuipers of the Immanuel Church of Brampton on behalf of his congregation and of Classis Toronto, and an official farewell from an elder from the Fellowship church.

Pastor Nicolai's 'response' was that his real response would follow in the coming weeks and years which he serves in the congregation, and that the words of encouragement relayed to him in the message were exactly what he needed. He said that despite what many think, ministers too are weak and often frightened, and constantly in need of the strengthening power of Christ. He gave the benediction and then there was opportunity for the members to welcome and greet him, both after the service and in a special Tuesday evening social.

Summer Services

Does your congregation have plans to welcome summer vacationers, either by way of coffee fellowship of lunches after the services, or by way of having specific families be host to travellers for a Sunday meal?

You might consider placing announcements in upcoming issues of *Calvinist Contact*, mentioning the times of your services, your location, and your interest in broader fellowship within the Reformed community.

Announcements will appear in *Calvinist Contact* ten times: once in the March 5th *Camping and Recreation* magazine and bi-weekly in regular issues from May 7th to August 27th for a minimum charge of $60 to be billed once by our office. Maximum number of 45 words only, please.

Calvinist Contact
Summer Church Directory
99 Niagara St.,
St. Catharines, ON L2R 4L3

Available for call

The Consistory of the St. Thomas Christian Reformed Church recommends to the churches,

REV. PETER MANTEL

for a call in a specialized ministry of Pastoral Care and Counseling. Prior to his serving the St. Thomas church as Stated Supply for a period of six months, Rev. Peter Mantel completed a 2-year internship program in marriage and family counseling at the Cambridge Interfaith Pastoral Counseling Centre.

Address for correspondence:
340 Elm Street,
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N5R 1J8
Telephone: (519) 631-6528
or Jan. H.G. Vandergeest, clerk
Telephone: (519) 631-5285

Letters

Scott's view of USSR blurs our Reformed vision

Dear Sir:
I wish to make some comments on the article "The entire world is caught up in the nuclear race," C.C., December 18, 1981 by Wally vande Kleut.

I think it is very commendable that we as Reformed Christians and community are looking for answers out of the dilemma we are faced with in the subject matter. We must raise our voices and look for alternatives in the Word of God.

Therefore, involvement in this area is good and does not bother me. What does bother me, however, is the fact that the alternatives being raised by us are largely the same as put forward by men such as Ted Scott of the World Council of Churches and Ernie Regehr from Project Ploughshares, which boils down to a unilateral withdrawal from the nuclear question. This to me is absolutely unrealistic and unacceptable.

In particular some of the comments of Scott made me cringe, nl: "That the USA is the primary aggressor on this planet and further that the USA is more likely to act as a demented lion running amok in world affairs," rather than the USSR, is more than I could read in one day. Permit me to bring up the following points to set the record straight.

1. The USSR, ever since its inception in 1918, has and continues to persecute, maime and kill its people. Over 60 years, Communism in Russia has left 60 million dead in its wake, 60 million in China and in addition to that millions of lives have been shattered and the people reduced to a collection of zombies.

2. Religion in Communist countries is totally restricted, so that there are millions in Russia today who do not know anything about God. Thousands of those who wish to practice their faith have been killed and even today, many remain in the vast country of the Gulagh with no relief in sight.

3. Thirty-six years after the ending of the Second World War, nine countries in Eastern Europe are still occupied by the USSR. All the governments are mere puppets who must dance to the tune of Moscow. Case in point is Poland which from the most free country within the Communist block has become one of the severely oppressed overnight. This would not have happened if the USSR had not intervened. Reports continue to surface that 10% of the troops used to bring about the crack-down were Soviets in Polish uniforms. The Mongolian people have vertically lost all control over their own destiny, including the right to use their own language.

4. Two years ago the USSR moved into Afghanistan with a force of 90,000 troops. And although they have almost no control in 80% of that country, their action continues to spread death and destruction. Recent reports from Iran have it that the USSR is laying the groundwork for an eventual take-over of this oil rich country.

5. However, not only countries in the immediate proximity of the USSR are vulnerable to their attacks. In Africa the countries Ethiopia, Angola and Mozambique are firmly in their sphere of influence, while in South America, Cuba and Nigaragua have fallen victim with a number of countries in the region on the brink of disaster. In 1971 there was a discovery of a plan orchestrated by Moscow, to plunge Mexico into civil war and chaos.

Ted Scott's picturing of the Soviet Union as merely a scared bear driven into a corner by American propaganda, is a distortion of the real facts and, therefore, a lie! As the facts show, the present situation in the world is due to Soviet aggression and is in keeping with their aims to install a Communist government in all countries of the world.

The views expressed by Scott are, of course, not his own, but that of the W.C.C. and its affiliates, who, almost from the very beginning, are consistantly maintaining that the villains in our society are Israel, South Africa and the United States. No mention is made of the thousands who have died for their faith and who are still suffering in Communist countries today.

I am not suggesting that the three countries mentioned above are above criticism, but in light of what has been said, Scott's argument is totally out of wack.

It is for that reason that we as Reformed Christians must be very careful when we meet such people and movements. The fact that no one challenges some of their remarks is proof to me how gullible we are and that we do not have acceptable alternatives. Uncritical involvement will mean the loss of an unique Reformed identity and an acceptance of their mostly social Gospel oriented philosophy.

Lastly, I wish to extend a call to God's people everywhere to earnestly petition in our public and private prayers our Sovereign God and Father to prevent the happening of such a nuclear holocaust. Time and time again we read that God, because of the prayers of His people, repented from the destruction He has planned. The Church was, is and remains the cork that keeps the bottle of the world afloat in the sea of God's wrath. I feel that there must be much more emphasis placed on our duty to pray interveningly.

Klaas Brobbel,
St. Thomas, Ont.

Russia is the aggressor, not USA

Dear Sir:
In reading (C.C., December 18, 1981) the article, "The Pursuit of Nuclear War" by Wally vande Kleut I was flabbergasted and hardly could believe my eyes that the following was written in a reformed weekly: The Anglican bishop is quoted as saying that it is the U.S.A. that is the primary aggressor on this planet and it is more likely that it is the U.S.A. which is the lion running amok in world affairs. My question is whether this opinion is supported by the Editorial Council of C.C. Everybody with normal intelligence knows that the opposite is true and that Russia has been the main obstacle to world peace, the only imperialistic power left in the world. There are other cruel regimes but not in a position to cause world war or world destruction.

Herbert Goodhoofd, Sr.,
Stroud, Ont.

Editorial Note: Neither the editor nor the editorial council of the paper support the statement made by Anglican Archbishop Ted Scott. The comments in that December 18 issue were made at a public meeting which was covered by staff reporter Wally van de Kleut. We believe that the article clearly pointed out that those comments were made by Mr. Scott and that they were representative of an Anglican point of view, not a Reformed one.

About the women's Bible

Dear Sir:
I read with some surprise and concern the letter by Truus van Bruinessen (C.C., December 11, 1981).

She admits that the Bible is a Holy book, but is very much in disagreement with what is written on its pages. Therefore, she is very much in favour of a women's edition of the Bible, which would, according to her, enhance the Holy Word. Furthermore, she has somewhat solved her personal problem by changing the Father image of God to a Mother image and as a result she is praying to her Mother in heaven.

However, who are we (women or men) to tell our Holy God, how He should have inspired men to write His holy Word? Furthermore, the Word of God was written for all God's children (male and female), so that we all can read about God's Love towards men and women. A so-called women's edition would not just become another translation, but a modern rejection of God's inspired Word.

This rejection of God's Word concerns me most. Truus van Bruinessen tells us that she prays to her Mother, but Jesus tells us when you pray say, "Our Father, who art in heaven...." Why would one want to change the inspired Word?

The Devil got Adam and Eve to sin, he got the Jews to reject the Messiah, he got R.C. church leaders to withhold the Bible from laymen, he tells young people that the Bible is only for old people, and he tells men with great knowledge that the Bible is for the unlearned. Now he has a new story and it is catching on. The Bible is only for men, it is anti-women, it is, it is ... anything, as long as it serves his purpose.

Therefore, I am afraid, a women's edition of the Bible will just be another tool in the hand of the devil.

His inspired Word is for men and women, for old and young, for rich and poor, for everybody. We cannot always understand each chapter, but its message is clear: Saved by Grace.

No, we certainly do not need a women's edition of the Bible, only courage to serve Him in our different roles in life.

John A.W. Eisen,
Renfrew, Ont.

Do not blame Reagan for Canada's ills

Dear Sir:
Mr. van Donkersgoed's article in C.C. of December 18, 1981 misrepresents current developments in Canada I think.

Mr. van Donkersgoed is looking around to find the culprit who is the cause of the drop in farm income and of deflation in general. And yes, he finds one too.

Mr. van Donkersgoed is of the opinion that the cause of everything which is going wrong here in our country lays south of the border. Mr. van Donkersgoed blames the policies of the Republican Party in the U.S. for it. This is, according to my humble opinion, a mistake. We have to look another way to find the cause of it, I think.

We had better look towards Ottawa. We should take a hard look at the economic and political policies which are forthcoming from Ottawa; from the federal government that is. And especially those policies of the last ten years.

By the way, we all know how some heathen nations have their idols, don't we? But alas, modern man in the so called free western nations, have also their idols... It happens that one of these is called 'socialism' or philosophy of socialism. Our government in Ottawa is also infected by it.

A host of policies imposed on the Canadian people in the last decade are in harmony with this idol which is admired in many nations. Agriculture is affected by it, and because of this, is going more and more down the drain. In the last decade, free enterprise is much neglected.

State control of everything is the last thing Canadians need. We only have to take a look at Poland where the stores are empty and the people are hungry.

Free enterprise and more free enterprise combined with less and less government interference is the only solution to get agriculture on the right track. And not agriculture only but also the whole of the economy.

Without these essentials, this beautiful country of ours will not prosper and flourish. But we need other essentials too, of course.

It's high time that everyone belonging to one of our Reformed denominations awakes out of his or her political sleep and takes a sharp look at the way in which our society is going.

We know, a warned man counts for two. Let us ask the Lord for wisdom every time when we are in duty bound to make a political decision. We are able to do so in a still free and democratic country. Let us keep our eyes open and strive together for a society where equity and justice will prevail.

Luink Luinge,
Beamsville, Ont.

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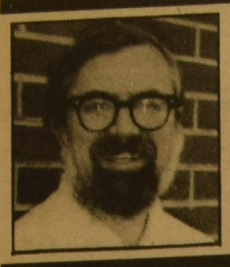


Wally Goossen

Your mind

Clinging to God for security's sake

Most of us hold on to our security with fierceness. The nervous person especially so.

We find our security in various things, familiar places, familiar people, our places of employment, our city. Often an opportunity will come along in another city and the nervous person will pass it up. I've done this several times, thinking that I wanted to be near family and friends when in fact it was change I was afraid of. I didn't want to let go of my safe and secure routine to live in another city and make new friends, or rather let go of old ones.

Familiar things and people are a security factor because our identity is involved. We know how to relate and how to function in familiar situations. In other words we know ourselves.

It is when we don't know ourselves that we lose confidence and become unsure of ourselves. Familiar people also have accepted our identity so this helps our security.

We do the same thing with faith. In our anxiety, we hold on to God in desperation. We read the Bible, tack up Scripture verses and meditations on our walls and carry them with us and read and reread them again and again. This is good up to a point.

But for many nervous people this becomes an anxiety state. They cannot let go of God, they cannot forget about Him because they are afraid He will disappear, that He will forget about them. So all day they feel their spiritual pulse — am I right with God? Does He still love me? And on it goes.

It is difficult for these people to grow beyond this highly dependent state to a state of co-operative working with God. To know our dependency on Him is necessary, of course, but sometimes we remain children instead of practicing a child-like trust and we do not allow ourselves to be full mature adults.

We can safely let go of God without being abandoned or falling apart. This preoccupation with God is often really a preoccupation with ourselves. We are always demanding His attention.

This should not be misunderstood however. A daily close walk with God is a beautiful experience. I am referring more to an anxious lack of faith which requires constant reassurance of the same things. I have gone through this experience and He always gave me the reassurance I needed but in order to serve Him I had to be less concerned with my own well being and leave that with Him in trust.

Sometimes a favourite belief or theology, often denominational, is our security. We find the familiar comfortable so we cannot learn new things. We take what we hear and read without examining it and believe it for years not realizing it is wrong or there are other ways of looking at things.

Sometimes, too, we want to know exactly what God is doing in our lives. Every decision, every conversation has to have His approval, His specific guidance. Often our fear of making the wrong decision paralyses us. This desire for certainty is seen as faith but is actually a lack of faith. Faith moves in uncertain steps, not always but often. We cannot always be sure exactly what His will is in a given situation and have to make a decision trusting that He is giving us guidance.

By faith

The only real security is to be able to live in uncertainty, to live by faith.

One problem I often have is the fear of collapse if I leave the house. I want to know for sure that I will not die. This fear of dying is, of course, unfounded. I can do that at home as well.

Yet the real freedom is in accepting that I might die and that God will still watch over me rather than to try to avoid death. Often we try to find security by avoidance when in fact it is in facing the unpleasant and difficult that we find security.

But letting go of God has been my most difficult problem. I recall once being at a meeting with a friend. We were all holding hands and singing hymns, actually choruses. I wanted to let go of his hand so I could put my arm around him but he struggled to keep hold of my hand. Finally I struggled free and put my arms around him much to his delight.

And so sometimes God lets us struggle and lose our grip on Him as it were. He removes our safe habits and patterns and enforces new ones on us so we have to let go. But He holds on to us. He does not forget us.

A daily Bible reading is good but sometimes, when we are spiritually dry and perhaps a bit confused, it is good to put your Bible and inspirational material aside for a few days or a week and sort out the things we have already read. Sometimes we get a lot of head knowledge and aren't learning to apply it.

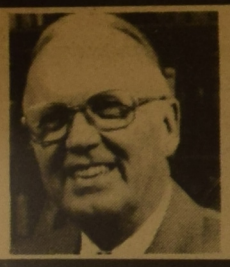
At times like this we need perhaps to have more recreation, relax and be less serious about life and even about faith. We need for a little while at least to let go of God and of ourselves.

Sometimes even the road out of sinfulness and despair is not one of more religion but of more relaxation and less anxiety, less fretting and more fun, less religiousity and more fellowship, exercise and fresh air.

If you are spending a lot of time getting right with God, worrying about your health and your sinfulness, worrying about guidance, you may need to let go of it all except for a brief meditation and get busy with living, doing what is at hand even if it doesn't seem at present to answer your urgent long-range concerns. Then your vision will clear and your guidance will be clearer.

Letting go is uncomfortable; it takes effort. There is security in fretting, or so it seems. But don't try letting go of all at once. It won't be easy. You won't be able to cast all your burdens on Him right away if you're used to carrying them yourself. You'll have to let go again and again.

But as you do, you will find relief and peace and faith and security.



Rev. Ron Harmer

Pastoral Letters

A language without words

My shut-in visiting had been going on as usual. I determined this day to visit Mrs. Margaret Hodgkins in her apartment home. When I went to see her, a neighbour next door told me that her loved ones had seen fit to move her to a new location. She had lived alone as a widow across from the Church.

She was in a wheelchair constantly, but with the help of a college student she had been able to manage. In this way she maintained a sense of her own self-worth. Her new home became Riverside Annex which had been the former city hospital. Here our community provided for those who were chronically ill.

As I drove to this new setting I wondered how my friend would react to, and adjust to, her new dwelling place. I had visited this Annex frequently, and viewed it as a holding operation until the new wing of the general hospital was ready. At that time all patients would be transferred there. I located Mrs. Hodgkins on the third floor, Room 317.

"Good afternoon, Margaret," I ventured, "I see you are in a new setting."

"Yes, Pastor," she replied in her abrupt way. "It may look new to you but I hate it!"

Her son, George, and his wife, felt that in her deteriorating condition she could not begin to cope with caring for herself and her apartment as well. George worked for Ontario Hydro, and took a keen interest in his mother's welfare.

I pulled a chair up beside her bed so we could talk more personally. I noted, too, an elderly lady in the one other bed in the ward.

"You certainly have a large, bright room in which to stay," I continued, "and it's all so freshly painted."

"That may be so," Margaret responded, "but mark my word, I have only one ambition. It is to get back to my own home pronto. And I told my doctor this in no uncertain way!"

It was always my habit to share in my visiting with all nationalities and faiths, and to include them in my prayers. Margaret made it a point to introduce me to the lady who was her roommate. She came from Italy.

Her name was Filamena Feltrin. She did not speak a word of English, but her smile and interest in people were something to behold. Margaret did not know one word of Italian, nor did the nurses who came into the room to minister. They, like myself, had to depend upon Italian visitors, who spoke both languages, even to pick up the meaning of the odd Italian word that Filamena would utter.

These two roommates had, however, built up a way of communicating non-verbally. By a sign language Margaret conveyed to Filamena that I was pastor of a Christian Church. Filamena, in the time she spent in Canada, had never found it necessary to learn to speak English.

On my frequent visits to the Annex my Italian friend would symbolize my presence by putting her two hands together in praying hands fashion. I came quickly to know that she was a devout Roman Catholic. Also, that she had a high respect for Christian things and Christian people.

Meanwhile, these two friends were building up an attractive, loving relationship. Margaret was a lady who had many friends coming to see her. These friends flocked to Room 317. I saw that Filamena claimed these persons as her visitors also. Margaret would always do something, or act in such a way as to include her roommate in this friendship circle.

Each evening when all visitors were gone, and lights were going out Filamena would go over to Margaret's bedside to make sure she was tucked in safely. Then she would give her a good-night kiss. The lack of understanding another person's language would cause great frustration in some people, but between these two basically human persons contacts were built up that made me feel that we did live in a world of true love after all.

During the weeks that followed I became quite sensitive to the power of non-verbal communication. I had heard that this kind of relating was a greater force in our world than verbal communication.

Now I saw this principle working itself out in actuality before my eyes. I thanked God for this demonstration of unusual, overflowing love. Filamena spoke Italian freely in our presence even though we could not understand. But she always added the non-verbal to the verbal.

What was this language? It was the light in her eyes when she felt she was being accepted. It was the broad winning smile which would come over her wrinkled face when Margaret included her amongst her visiting friends. It was the sharing of their food together when the trays were brought in at meal-times. It was the spiritual symbol of the praying hands that she would use each time that I arrived. It was the nightly kiss placed on Margaret's cheek. It was the one she gave me on one occasion to show that I was accepted by her, too.

The time came to transfer all patients from the Annex to the new hospital wing. Margaret and Filamena were among them. On their arrival in this part of the general hospital these two friends were placed in separate rooms. But Filamena would not accept her new environment.

She made such a fuss and caused such a disturbance that the hospital authorities were compelled to pay attention to her feelings and her wishes. There was only one solution. That was to bring these two persons back together again. This indeed was done. They remained in the same room until that moment when Filamena's loved ones transferred her unwillingly back to the land of her birth. It was a sad and tearful occasion!

It always takes two or more individuals to share in the proper kind of communication. Margaret and Filamena will always stand out in my mind as two people who spoke clearly the language of unselfish love, a language which did not need words to depict its genuineness and sincerity.

Editor's Note: Pastoral Letters is a regular feature in C.C. but it needs the continued input from ministers who read the paper. Letters should be kept relatively short and to the point.

Children

Betty Nieuwstraten

The broken window

"Well, come in a moment and I'll make you a cup of chocolate milk; you have had a long walk already."

"Thank you, Mrs. Van Reeds, but we also have to bring a copy to Aunt Mien and we are to be back in time for lunch," replied Beth.

"You girls look so serious, did anything happen?" Mrs. Van Reeds inquired.

"No, Mrs. Van Reeds, we just have no time to stop, we're very sorry."

"Well, have a candy then," she said with a stern expression on her face. "One candy each is enough for girls who can't smile."

"We don't smile for a candy, Mrs. Van Reeds. Come on, Beth, let's go. Good bye, Mrs. Van Reeds." Cory said and pulled Beth by her belt away from the door, through the garden gate onto Ferry Lane again. Once there they looked at each other, smiled nervously, then laughed hysterically while they half walked, half ran through Ferry Lane until they reached the dike. Today surely brought them things they were not prepared for!

Aunt Mien heard the whole story. She was much like Mom; you could trust her and she always gave good advice. "I don't think Mr. Brommer will walk such a distance to have your Dad pay for his window. You know why he seems so grumpy, don't you? He really is a good, friendly man. Ask Uncle Hans, he talks with him *occasionally*."

This cheered the girls up a bit and with two candies a piece they went on their way home. They each started with the big, red sourball. If they wanted to talk they had to squeeze the ball between their jaws and cheek. This made their cheeks bulge out which, of course, was a good reason for some giggling. But they walked faster now so they couldn't talk.

5. Dad, I hate you!

Their good mood was dampened when, close to home, they met Mr. Brommer, obviously returning from his visit to Dad. He looked at them with a triumphant smirk on his face, but he didn't say a word; neither did the girls.

"I bet he got the money," Cory said as soon as Mr. Brommer was out of earshot. "You could see it by the way he looked."

"Yes, I'm afraid he did, I wonder what he's told Dad," Beth thought out loud, somewhat sneeringly.

"Dad will be angry, too, now he's had to give Bugaboo money," Cory said. But neither of the girls were prepared for the reception they got at home.

They'd barely closed the outside door when Dad jumped at them. He grabbed Cory by the arm and shook her, "So, this is my little mouthy daughter who's big enough to throw a rock in a shop window, huh?"

Beth cried, "No Dad, she didn't do it, Dad, she... Ask Mrs. Hearwell, Dad..." But Dad didn't listen. "I paid 95 cents for that window, you vandal," and he took Cory over his knee and spanked her there, in the middle of the barber shop full of waiting men. Beth kept pulling his arm, telling that they were only as far as Mrs. Hearwell's house and that a bicyclist just had come by. But Dad didn't listen. As soon as Cory stood on her feet she turned her ashen-white face to Dad and screamed, "I hate you, Dad. I hate you, I hate you!"

Then Mother came in from the kitchen. "What in the world is going on here?" she asked. Presently she saw Cory covering her mouth with both her hands and understood that she was getting sick. Gently she pushed her out of the shop, through the kitchen, into the bathroom, talking quietly to her. "Now, you don't have to say anything, Sweety. Come, I'll wash your face and hands and bring you to bed. It's no punishment, though. I'll bring you some warm milk so you can sleep awhile."

"Her face looks like a mask," Mom thought while Cory drank the milk.

...she turned her ashen-white face to Dad and screamed, "I hate you...!"

She gave Mom the empty cup and snuggled under the blankets, looking at Mom for a moment but not saying a word.

6. The clients' judgment

For several minutes it was very quiet in the shop. Only the raspy sound of a razor attacking a stubborn beard and the click of the scissors by a haircut could be heard. Obviously, the men were all shaken up by the incident. Who would have ever thought that Mr. Barber would let his temper flare like that? Without any questions he gives the old Brommer his 95 cents, and without any questions he goes at his little daughter as if she had committed a criminal act. The butcher spoke up first.

"Say, Joe Barber," he began, "now that you have put on quite an act, I hope you don't mind that I ask you a question or two? You know, we never expected you'd treat your children like this; and you made a big mistake, man."

And without waiting for a reply he continued: "Both girls seemed to have a sound explanation. Why didn't you listen to them? Beth says they were only at Mrs. Hearwell's, and on that side of the dike. It's pretty hard to get a stone from that point into his window, huh? She also said that Mrs. Hearwell talked to the old man from inside her house. Why didn't you listen to the girls, man? That would have saved you and the girls a lot of heartache."

"Yea," another client said, "and what did Beth say about a man on a bike and a stone flying across the dike? I don't know you like this, Joe Barber. If I were you I'd ask Beth to repeat her information and make up as quick as you can with your two lassies!"

"Why don't you call Beth a moment, Joe," the butcher said. "I've a good idea of what happened. Let's catch the smelt while she's running."

Dad didn't answer but he did call Beth, and Mom came along. The butcher took the lead. "Beth, could you tell us exactly what happened from the moment you saw the man on the bicycle?"

Beth told the story, exactly as it had happened. When she was finished the butcher said: "You know, my brother-in-law was biking last week along the Millsdike when the bus passed him from behind. He got a rain of fine gravel in his face from under the wheels, and a big stone that snapped away from under the side of the back tire channelled a deep hole in his leg. The doctor had to cut out the stone and he can still not go to work. The bus driver never noticed anything. The same has probably happened here. A stone sprang sideways from under the wheel across the road, smack through Mr. Brommer's window. The bicyclist did not realize what happened either. You girls saw the stone but you did not understand where it came from. Mr. Brommer should have listened to Mrs. Hearwell and not have blamed the girls for it."

Dad had stopped working and looked at the butcher. "You are right," he said. "I made the biggest mistake of all, a terrible mistake!"

"You'd better take a walk out in that direction soon, Joe, and get your money back, and do something nice for that poor, spunky little kid of yours," the butcher said.

Mom and Beth went back to the kitchen, glad that the problem was solved. But they couldn't help feeling a bit angry at Dad.

7. I can't and I won't

It was only a little later that Cory woke up. By the sounds from below she knew that it was dinner time, and looking at the alarm clock she noticed that they were late today. She didn't mind though, she didn't want anything anyway. She's just stay in bed for a while yet until everyone was gone again.

She closed her eyes and told herself not to think of what had happened this morning. She wanted to forget it completely if she could. Suddenly she strained her ears. She had heard the stair door and now somebody coming up. Was it Dad?

"Pretend you are sleeping," she told herself when she was sure. Her heart was beating high in her throat. Slowly the bedroom door opened and she heard Dad come in whispering her name. He came close to the bed, "Cory, my girl..."

But Cory was not in the mood to be Daddy's girl. "Go away Dad, I don't want to see you — now," she said with trembling voice. But Daddy didn't go away, he was determined to talk with her *now*. He bent over to her for another attempt to reach her.

"No Dad," she cried, crawling away from him to the other side of the bed, "Go away, go away, please, I...I..." She had now moved all the way against the wall and said with a tearful voice, "You didn't want to listen to us, Dad, and spanked me right in front of all those men. And I haven't broken that window. Mr. Brommer is more important to you than we. I don't want to talk to you anymore, Dad. I can't and I won't! Please, go away!"

Sadly Dad left the bedroom and went downstairs, back to the shop where, as always on Saturdays, many people were waiting for their turn. In the morning, shopkeepers and town-house people would come, and in the afternoon everybody else.

That was the way people liked it. The barber shop was a good, cosy place to meet, better than a pub. Instead of a drink you bought a shave and a haircut for your money and the fun was free. But right now Dad didn't think he needed the fun. What he needed was a talk with his daughter, but she refused! Yet, after a short time he seemed his old self again; it *seemed* he had no choice.

8. The cows fit, Why not I?

When Dad was gone Cory felt relieved, but not peaceful. She was still very angry inside and knew that her anger would only get worse if she stayed here by herself. She got up, put on her play clothes and went downstairs.

"Hello girly; you want something to eat? We had your favourite dish, red beets with potatoes and fried bacon. Here, sit down, I kept some warm for you in the oven."

Cory didn't feel much like eating but when she had the first taste of the food her appetite was whet and she ate heartily, first the main dish, then the dessert, sweetened buttermilk with rusk.

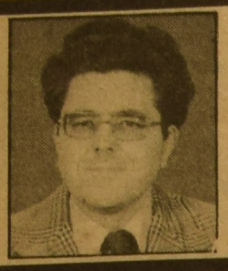
"Just put your plate in the sink, Cory. We'll wash that tonight with the supper dishes. See, all the rest is put away already. Beth helped me and told me what happened this morning. We know that you didn't throw the stone through the window. Dad knows it, too."

Cory didn't answer. She couldn't stand anymore talk about the window, it aroused her anger again.

"Mom, may I go outside?" she asked.

"Where do you want to go? The others have gone to Beth Pump. You want to go there, too?"

Conclusion next week



Johan Tangelder
Religion

Sects and cults — Healing in the atonement

"When evening came, many who were demon-possessed were brought to him, and he drove out the spirits with a word and healed all the sick. This was to fulfill what was spoken through the prophet Isaiah: 'He took up our infirmities and carried our diseases'" [*Matt. 8:16 f.; cf. Isaiah 53:4f.*].

Is physical healing of the body a vital part of Christ's atoning work on the cross? Some say it is. Faith healers claim that a Christian should never be ill, that sickness is the result of lack of faith, and that the atonement has dealt with the Fall in every respect. The Bible teaches divine healing for our time.

P.C. Nelson in his tract Wilt Thou Be Made Whole? or Is Divine Healing for Us Today? writes: "If God indeed allows sickness to afflict the human family because of sin, and Christ died to save us from the guilt, power, pollution, and penalties of sin, why should it be thought fanatical to believe that provision for our bodily healing was made in the atonement? .. We have his specific statements to prove that Christ suffered to free us from sickness as we have to show that He died to save our souls from sin and from its consequences. Isaiah 53 is the outstanding passage on the atonement."

Faith healer Rev. Don E. Gossett teaches that we are healed with the stripes of our Lord. And he says: "The finished work of Christ gives us provision for healing and our faith produces the full benefit to our lives." If Nelson and Gossett, and like-minded, teach that healing is in the atonement, why should Christians ever become sick? Illness would be banned from the Christian's experience.

What do faith healers do with death? If faith healing is true, I like to raise the question: "Why do Christians ever die?" Faith healers, if they are consequent in their beliefs, cannot account for the physical death of Christians. If Christ atoned for the body and the effects of the atonement are fully and totally applied now, there should be perfect health, and death should no longer be possible for the Christian.

What are the benefits of Christ's atoning death as prophesied in Isaiah 53:4f.? The body is important. Just as souls are not saved, but people, so the Bible applies the concept of health to the soul as well as the body. Christ's atonement did redeem the whole person. To limit Isaiah's prophecy to the healing of the soul only, is doing injustice to the Biblical view of man.

Faith healers are right in including the body in Christ's atoning work. But they do err in failing to emphasize that bodily healing in the full and final sense awaits the day of the resurrection and the total transformation of the self.

In this present age, God never heals so finally that Christians will escape physical death. Faith healers are wrong in implying that only lack of faith is what prevents God from healing one's afflictions in this life. Just as the soul is not in this life perfectly delivered from the power of sin (cf. Rom. 7:7ff), so neither the body is perfectly delivered from the power of disease in this life. The world is still groaning and moaning while we are awaiting the redemption of the body (Rom. 8:22). Even the apostles in Jesus days in their own experiences knew that salvation from sin and its consequences offers no personal immunity from sickness and physical sufferings.

Spirit filled Christians today do have to cope with physical infirmity or even deformity all their lives. The body, although redeemed, remains subject to sin, infirmity, sickness, pain and death. Our physical sicknesses will not be entirely removed until the redeemed are glorified at the resurrection. The body is not fully and finally redeemed in this life. We are still living in the realm of hope. The best is yet to come.

T.L. Osborn believes that preaching the gospel of healing for soul and body is more effective than the preaching of forgiveness to sinners. More souls have been saved through his healing ministry in one night, he claims, than during the entire seven years he preached forgiveness.

Osborn, and other sensational faith healers like him, miss the mark. Not our physical health at all cost is the basis of gospel proclamation, but reconciliation with God. "God was reconciling the world to himself in Christ, not counting men's sins against them. And he has committed to us the message of reconciliation" (2 Cor. 5:19).

The most important problem we are facing is not the health of our bodies, but the forgiveness of our sins. The great proclamation of the Church is not the Gospel of health for the body. But it is the proclamation of forgiveness for unworthy sinners through Jesus Christ.

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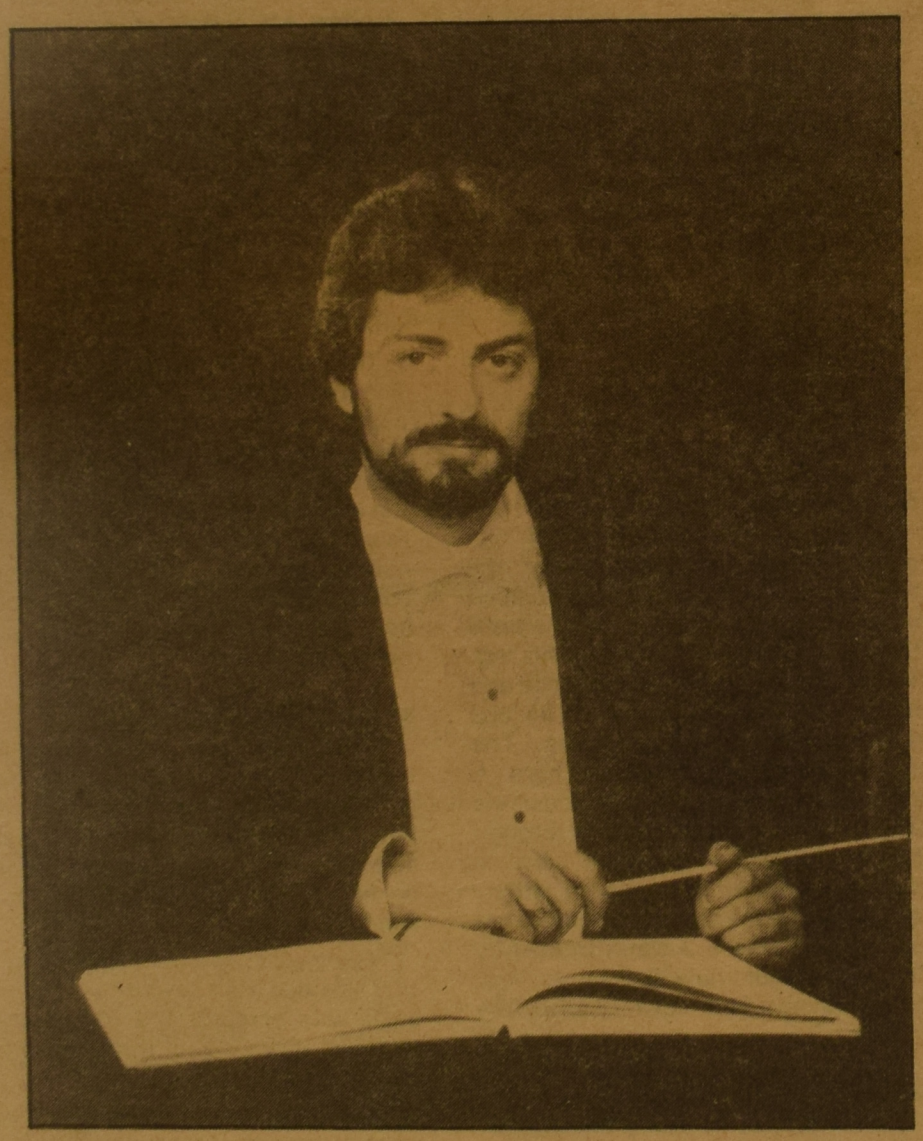

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Redeemer College: Learning is for serving #5

Justin Cooper

Assistant Professor of Political Science

Over the past number of weeks, *Calvinist Contact* has published a series of articles about Redeemer College focusing on location, tuition, housing, course programs, and student body. This week, we talk about credit transfer. What happens to the credits that students earn at Redeemer College? Can they go on to other Christian Colleges? What about being admitted to university? All of these areas are addressed by Mr. Cooper in the following article.

Credit transfer

The question of credit transfer has been with us from the beginning. Will students be able to receive credit for work done at Redeemer College when they continue their studies at other institutions? If we did not think so, we would have never made plans to open the college.

Specifically, we have worked on credit transfer from three different angles. First, our sister Christian colleges, Calvin, Dordt, Trinity, and The King's have been very helpful and have agreed to generous credit transfer terms. After one or two years at Redeemer College, a student can transfer to our sister institutions in the U.S.A. with full credit for either the one or two years of study at Redeemer College.

Secondly, for entrance into The King's College, our first year will be accepted as equivalent to grade 13. Students must have grade 13 or its equivalent to be able to enter The King's College.

Thirdly, for entrance into Canadian universities, our first year must be accepted as equivalent to grade 13. Here, we have worked closely with McMaster University (to whom we made the commitment that we would be opening Redeemer College in the Hamilton-Burlington area). McMaster is willing to review the curriculum of our first year program and has indicated that there should be no difficulty in approving it as the equivalent of grade 13, as long as proper academic standards are maintained. Materials are presently being prepared for submission to McMaster in January. We expect approval by June. With this agreement in place, students who choose to can seek admission to McMaster after one year at Redeemer College. The agreement will also carry weight with other Canadian universities.

Finally, students may wish to transfer to a Canadian university after two years at Redeemer College. We are also working on this with McMaster, but any agreement is farther off. Why? Because if McMaster is to be able to give credit, it must be sure that our second year is the equivalent of its first year of university instruction and that it will adequately prepare students to continue there.

Each course and instructor must be reviewed, as well as the quality of our library and laboratory facilities. Since facilities remain to be secured, certain faculty hired, and second year courses developed, any negotiations about second-year credit transfer can only take place during our first year of operation. However, here again, proper academic standards will be the criterion. We should have no difficulty demonstrating the quality of our faculty and program.

In these ways, we have met and are meeting the challenge of credit transfer, making sure that our students receive proper recognition for the education they have gained with us. Through our close working relationship not only with our sister Christian colleges, but also with McMaster University, we are preparing these important channels of credit transfer.

Next week

Next week, we will conclude this series of articles by looking at the first-year student at Redeemer College.

Adults may attend Redeemer College as "mature students"

There are many individuals in the Calvinist Contact community who for one reason or another have not completed their high school studies. Perhaps immigration circumstances played a role, or family responsibilities made it impossible to continue. Some, no doubt, had the opportunity to complete high school but simply lacked motivation and quit, but now they regret that decision.

For these men and women Redeemer College, to be located in the Hamilton area, has initiated the mature student program. This program provides the opportunity to go back to school at the college level, full or part-time, to those who did not graduate from high school.

Similar programs have been available for a number of years at various post-secondary institutions of higher learning. Because they have worked so well, Redeemer College will implement the mature student program in September, 1982 and is inviting inquiries and applications for those who qualify.

To be considered for admission, a person must be or must become 21 years of age in the school year for which he registers, and he must have been out of school, part-time studies excepted, for at least two years. Admission is not automatic, but each application will be considered on its own merits.

The student who is admitted under the mature student program and who successfully completes one year of study at Redeemer can transfer into the second year program of any sister Christian college in Canada or the United States, receiving full credit for his work at Redeemer. Similarly, if a person successfully completes two years at Redeemer, he can enter the third year programs of Calvin, Dordt, Trinity, or The King's College.

Redeemer College hopes that this program will encourage so-called "drop outs" to resume their education and further develop their gifts. The Christian community has benefited greatly in the past from people who went back to school after a lull of some years. During this lull many of them discovered new talents or decided what they really wished to do and returned to their studies with a purpose and commitment that has helped them to excel.

Grade 13

"I have already had grade 13, and since the first year of Redeemer College is the equivalent of grade 13, I can't benefit from Redeemer's program. Right?"

Wrong! This is a misconception held by many grade 13 students and graduates, and it has been perpetuated by the fact that the first year program at Redeemer College has been described as "first year college," "pre-university," or "grade 13 equivalency." As a result, many grade 13 students who would otherwise have considered attending Redeemer have now made plans to attend other institutions.

Arend Kersten, in charge of student recruitment at Redeemer College, emphasizes that it is possible for the grade 13 graduate to attend Redeemer for one year and to earn college credit for that year, so it is not time "wasted." In other words, such a person would have the same number of credits after attending Redeemer for one year as he would have had he entered the first year of any other institution.

A grade 13 graduate who enrols directly in a sister Christian college in the United States would receive approximately 2/3 of a year credit. One who first attends Redeemer College for one year before transferring to a sister Christian college in the United States would receive 1 2/3 years credit.

For the Ontario student, the King's College in Edmonton requires a grade 13 diploma. The student who takes one year at Redeemer College after graduating from grade 13 can seek admission to the second year at King's College.

Redeemer College, therefore, has just as much to offer the grade 13 graduate as it does the grade 12 graduate.

Arend Kersten says he is prepared to meet with grade 13 graduates to discuss with them the possibility of attending Redeemer College. A program can be tailored to the needs of the student, taking into account such things as the courses the student has completed in grade 13 and his career goals.

Those interested in more information may write to Box 5070, Burlington, Ontario L7R 3Y8 or call (416) 632-2022.

Salem Mobile

A quote from a letter: "As a board we discussed your suggestion re skateathon. As an alternative we have decided to have a SNOW-BLITZ, in which we will remove snow from driveways, sidewalks and porches. It requires us to use our bodies as temples of the Holy Spirit." Heart-warming!

In December I phoned many people in the Hamilton area. Salem's one-day-per week clinic there has a considerable waiting list. I had a nice talk to Mr. Vanderzwaag, 81 years old. Just stopped landscaping. God's blessing on your 'retirement,' Mr. Vanderzwaag.

I entered a church office. Told the secretary I represented Salem. Answer: Sorry, Sir, we don't smoke here."

Herman DeJong

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Christianity on the airwaves: The CRTC and religion

The CRTC fears the American brand of "televangelism"

Aileen Van Ginkel
Toronto

Beginning January 26, 1982, the Canadian Radio-television and Telecommunications Commission (CRTC) will be holding public hearings on the subject of religious broadcasting in Canada.

As was reported in the November 27, 1981 issue of *Calvinist Contact*, the Christian Communications Centre, through its president, Gerrit Verstraete, has already submitted a presentation to the CRTC. Other groups are also taking up the challenge to respond to the CRTC's request that the various aspects of religious broadcasting be discussed publicly.

The Evangelical Fellowship of Canada (EFC) hosted a symposium on November 30, 1981 in order to gather together representatives of various groups interested in the CRTC hearings and to provide an opportunity for them to share their views and proposals.

On behalf of the Canadian Association of Christian Broadcasters (CABC), Mr. Ian Stanley spoke about the manner in which CRTC regulations have affected religious broadcasting. Until recently, he said, the CRTC refused to approve applications to set up religious broadcasting stations on the ground that such stations would be unable to present the "reasonable and balanced programming" required by the regulations. As a result, religious broadcasting has been restricted primarily to those groups who can afford to buy expensive airtime on commercial stations.

In April, 1981, however, the CRTC approved the application for a broadcasting license by Crossroads Christian Communications Inc., which produces, among other things, "100 Huntley Street." This apparent shift in policy led the Inter-Church Communications Committee, representing the mainline denominations of Canada, to petition and eventually convince the CRTC to hold public hearings for the purpose of clarifying the policy of the CRTC regarding religious broadcasting.

Discrimination

Mr. Stanley said that in its presentation the CABC stresses the need for a broader interpretation of "reasonable and balanced programming." The CRTC, in other words, should abandon its attempt to require programming that must appeal to the whole range of the Canadian population; any group that wishes to produce programs that are balanced and within reason should be allowed a license for broadcasting.

The main point of the brief under consideration by the Evangelical Fellowship of Canada (EFC) presented by Dr. Charles Seidenspinner, is that the public media is not living up to its responsibility to guarantee to religion "its proper place in public hearing." The EFC's position, as it now stands, is that the CRTC should adopt a policy which would allow groups with religious backing to operate broadcasting stations and end the discrimination against religious programming.

As the panel discussion indicated, the issue of religious broadcasting is a complex one. It includes not only the question of how much religious broadcasting there should be but also the issue of how to define religious broadcasting. The problem of how to divide up the airwaves is an especially emotional one, with the evangelical groups accusing the Inter-Church Communications Committee (ICCC) of being prejudiced against evangelical programs such as "100 Huntley Street." The ICCC, on the other hand, is wary of an invasion of the American-produced programming which the evangelicals apparently endorse. This rivalry tends to weaken the pleas of both groups for a more equitable broadcasting system.

Neither the ICCC nor the evangelical groups appear to be capable of giving the CRTC this assurance because they do not have a clear idea of what religious broadcasting might be, other than televised church services, church news or evangelical outreach.

The CRTC is faced in January with the difficult task of trying to maintain its traditional standards of reasonable and balanced programming while at the same time recognizing the diversity of the Canadian audience. Standards for programming that aim at national uniformity cannot adequately meet the demands of a nation that is fractured on religious, as well as regional and cultural, lines. At the same time, and given the limited broadcast time available, not all the demands of each and every interest group are legitimate in terms of the welfare of the rest of the Canadian public.

100 Huntley Street

Televangelism

The CRTC looks apprehensively at an expansion of religious broadcasting because it has in mind the situation in the United States. South of the border radio and television evangelism is much more pervasive than it is in Canada. Before granting broadcasting licenses to the various religious groups, the CRTC will want to be assured that the U.S. style of "televangelism," much of which deserves suspicion, will not prevail in Canada.

The CRTC will be forced to make hard choices. It is to be hoped that the public hearings will help it to balance the legitimate interests of various groups with the interests of the Canadian public as a whole.

CRC committee calls for new Christian network

by Aileen Van Ginkel

Under the auspices of the Council of the Christian Reformed Churches in Canada, the Committee for Contact with the Government (CCG) will present a brief to the Canadian Radio-television and Telecommunications Committee (CRTC) for the public hearings, to begin January 26, 1982, on the subject of religious broadcasting. The CCG was joined in its efforts by the Back to God Hour Committee, which helped to fund the project but which left the writing of the brief up to the CCG.

The "Back to God Hour" program has been heard on radio in North America for fifty years, while the program, "Faith 20," sponsored by CRC-TV, has appeared more recently on television. The Christian Reformed Church has, therefore, an established interest in broadcasting programs which speak of the Word of God and its meaning for our lives.

The CCG brief does not, however, specifically promote the interests of the CRC's broadcasting efforts. Rather, it calls for justice in access to the airwaves of religious groups of all kinds. In this the CCG's brief is different from those of some mainline and evangelical groups which tend to be exclusively concerned with their own group interests. The CCG brief is thus similar in this aspect, and in others, to the one being prepared by the Commitee for Justice and Liberty.

Religion defined

According to Rev. Arie Van Eek, the executive secretary of the Council of the Christian Reformed Churches in Canada and a member of the CCG, the CRTC has often interpreted the Broadcasting Act in a manner which severely restricts religious broadcasting.

In addressing itself to this matter, the brief of the CCG begins with a discussion of the relevant operative term of the Act, "religious broadcasting," by stating that, "At its root, life, individual and corporate, is religion," and "Religion may be Christian, theistic, agnostic, atheistic, humanistic, or secular."

Together with a variety of cultural, social, economic and political beliefs, "the Canadian people are given to a rich diversity of religious ... persuasions." Accordingly, "government and its agencies are called to acknowledge this religious diversity, and to guarantee the right and freedom for its expression."

In the view of the CCG, the attempt by the CRTC to distinguish between religious and non-religious broadcasting is a futile one. Thus, since all programming stems are from a religious base, there is no such thing as non-religious broadcasting; and so the term, "religious broadcasting," has no real meaning insofar as it describes all broadcasting.

Not only does the CRTC fall into the trap of making false distinctions; it also makes this attempt contrary to the Broadcasting Act itself. The CRTC is held by the Act to promoting a system which provides both a "reasonable, balanced opportunity for the expression of differing views on matters of public concern" and a "balanced service of information, enlightenment and entertainment for people of different ages, interests and tastes." (Broadcasting Act, subsection 3.(d) and paragraph 3. (g), (i)).

The CCG alleges that the discriminatory practices of the CRTC and the CBC and CTV networks have prevented the Canadian broadcasting system

Christianity on the airwaves: The CRTC and religion

CJL brief urges use of Dutch broadcasting model

by Aileen Van Ginkel

The Committee for Justice and Liberty (CJL) has prepared a brief which it intends to present at the CRTC public hearings on religious broadcasting in January. Dr. Paul Marshall and Mr. Gerald Vandezande of the CJL were actively involved in the symposium on this subject held recently by the Evangelical Fellowship of Canada.

In this symposium and in subsequent discussion with Paul Marshall, it became readily apparent that the position of the CJL on this matter is distinct from that of other groups

David Mainse

which were represented at the EFC symposium. It is, however, similar in some respects to the brief composed by the Committee for Contact with the Government.

The question of how to interpret "religious" broadcasting is central to the CJL's approach. Paul Marshall stated that religious broadcasting can be defined in both a narrow and broad sense. If religion is viewed narrowly, then religious broadcasting will be restricted to programs of church services and evangelical outreach. If this view is balanced with the broader one, however, then religious broadcasting would also include news and documentary programs, drama and children's shows, and perhaps even game shows and soap operas.

It is the position of CJL that religion in this context cannot simply be identified with worship services, for instance, while news reports are considered "neutral." Rather, because it is an aspect of all areas of life, religion is present in all types of broadcasting. Religion is a matter of commitment, and no broadcast is without it.

The CRTC's problem, then, is with the diversity of religions in Canada, Christian and non-Christian, which compete for the airwaves to present their beliefs — whether that be in the form of game shows, civic affairs programs, news broadcasts or televised evangelical crusades. There is not one single religious approach in Canada, not even that of the CBC with its mandate to promote national unity, which can provide truly "reasonable and balanced programming."

In the interest of public justice and not because it represents any particular interest group, the CJL will suggest to the CRTC a framework to enable it to deal with the requests of various parties for broadcast time. It is the CJL's view that fairness and balance can be achieved by allowing diversity, something which the present system does not do.

The CJL requests, first of all, not that the Broadcasting Act of 1968 (under which the CRTC operates) be changed but that the present regulations be upheld. For instance, broadcasting stations often neglect events of religious significance when fulfilling the requirement to provide free-time coverage of community activities. They then sell commercial time (usually at unpopular hours) to those religious groups willing to pay. The CRTC should see to it that stations be held to the claims of universality required by them.

Secondly, the CJL recommends that the CRTC license broadcasts and channels with various religious, though not necessarily denominational, approaches. In this the CJL is similar to the Evangelical Fellowship of Canada. What makes it different is its recommendation that air time be allocated to diverse groups on a proportional basis.

Dutch model

The idea of "proportional diversity," as Marshall calls it, is based primarily on the model of the Dutch broadcasting system. Stanley Carlson-Thies, a Ph.D. student studying twentieth-century Dutch politics, contributed to the CJL's brief with his understanding of the Dutch broadcasting system as he came to know it during his year of study in The Netherlands.

To put it simply, the Dutch system allocates time to various broadcasting organizations with avowed religious approaches (e.g., Roman Catholic, orthodox Protestant, evangelical and socialist) according to the number of members they have.

> Religious broadcasting does not mean worship services. Religion is a matter of commitment and no broadcast is without it. "Religion" already exists in game shows, civic affairs programs, news broadcasts and televised evangelical crusades.

These organizations are funded by membership fees, not through advertising. An overseeing government body, with representatives of the different groups, schedules the programming on a rotational basis and also provides for news reports and programs of a national interest.

What is most relevant to the CRTC is the idea that diversity is recognized both in terms of approach and programming. Each organization is required to present evidence that it has a distinctive approach and that it is capable of producing a full range of programming.

Thus the CJL does more than recommend an expansion of religious broadcasting. It suggests, rather, that the CRTC recognize the diversity of religious approaches, whether or not the religion is avowed, and recommends a framework to handle that diversity. For the CRTC, which has traditionally compared the Canadian with the American and British broadcasting systems, "proportional diversity" on the Dutch model may provide paths towards achieving fairness and reasonable and balanced programming.

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from providing either balanced opportunity of expression or balanced service.

Consortium

The CCG does not propose free-time religious broadcasting on the existing networks as a remedy to the situation. Rather, it suggests that the CRTC consider the establishment of a third network which would be run by a consortium of avowedly religious organizations. Different groups would be represented in the consortium according to their membership support and their ability to provide programming which meets the requirement that it be of "high standard, using predominantly Canadian creative and other resources" (Broadcasting Act, subsection 3. (d)).

A third network would make the CRTC's balancing act even more difficult. The CCG brief acknowledges this problem, but states that "it is both unwise and unjust to deny access on the basis of anticipated difficulties." What the CCG brief does not recognize explicitly is that the problem of balance is more than a logistical one.

The CRTC must balance not only competing interests but also its own goals. The tension is inherent in the Broadcasting Act itself, for while the broadcasting system must recognize differing views and needs among Canadians, it is also required to "contribute to the development of national unity and provide for a continuing expression of Canadian identity" (Broadcasting Act, paragraph 3. (g), (iv)).

Finding unity in diversity is a familiar challenge to Canadians, but it is one that must not override the legitimate differences which have been built into Canadian society.

Quality

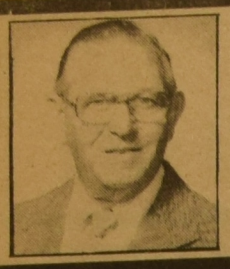
Another problem which requires further consideration is that of the quality of programming. It is doubtful whether the Broadcasting Act's requirement that programming be of "high standard" will be a guideline sufficiently detailed to control broadcast content on the proposed third network. Furthermore, the stipulation that broadcasters use Canadian resources is no guarantee of good programming.

Much of the "religious" programming in the United States, for instance, may be legitimately regarded as detrimental to the cause of Christianity and the message of the Christian gospel, and we must be prepared for similar abuses on the proposed network. Nonetheless, a balanced broadcasting system in Canada will require a willingness to share the airwaves with groups of all creeds.

It may be that the Committee for Contact with the Government and the Committee for Justice and Liberty, with their distinctive Reformed views on the meaning of religion in broadcasting, will help the CRTC to interpret the Broadcasting Act in such a way as to encourage a truly balanced broadcasting system. But structure is not enough.

If we want such a system to be a valuable one we must also contribute to the discussion about programming guidelines and develop a sense of tolerance for programming which meets legitimate standards, but does not necessarily coincide with those standards which reflect our Reformed views.

Dutch



J. VanHarmelen

Bijzondere Dagen

De Joden hebben drie grote feesten: Pasen, Pinksteren en Loofhutten; en twee vierdagen: Nieuwjaarsdag en de Grote Verzoendag; en gedenkdagen: Chanoekafeest, Poerimfeest en de Vijf Vastendagen. En dan nog enkele Bijzondere Dagen, en ook nog de maand- en weekfeesten: Nieuwe Maan, en de Sabbath.

Volledigheidshalve nu dus iets over de Bijzondere Dagen.

I. 18 Ijar. Deze dag vindt u in de periode tussen Pasen en Pinksteren. Dat is een periode waarin men denkt aan de ellende die het Joodse volk onderging ten tijde van keizer Hadrianus. En ook aan de narigheid die men ondervond van de deelnemers aan de tweede kruistocht. Deze tijd is een tijd van rouw, men laat zijn haar niet knippen, scheert geen baard af, en viert geen enkele bruiloft. Er is echter één dag zonder rouw, 18 Ijar is een dag vol vreugde, omdat op die datum de besmettelijke ziekte, die dodelijk was voor verschillende leerlingen van Rabbi Akiba in de tweede eeuw na Christus, ophield. Het is vooral een feestdag voor schoolkinderen.

II.15 Ab, ook een feestdag, voornamelijk voor schoolkinderen. Het was van ouds een volksfeest, men weet echter niet goed om welke reden het gevierd werd. Nu zegt men: wij vieren het feit dat de Israelieten Kanaan mochten binnengaan omdat de laatste persoon, die niet mee mocht, gestorven was.

III.15 Sjebat, ook al een feestdag voor de schoolkinderen. Deze dag is geen historische gedenkdag, het is meer een natuurfeest, het ‚nieuwjaar der bomen.' Vroeger plantte een Joodse vader op deze dag een jonge cederboom als in het voorafgegane jaar een zoon geboren was, of een jonge cypresboom als er een meisje geboren was. Als de kinderen later trouwden werd de boom omgehakt en het loof gebruikt voor de traditionele troonhemel waaronder het bruidspaar zat. Men kon dat doen toen er meer dan genoeg bomen waren. Thans wordt deze dag echter gebruikt om nieuwe bomen te planten. Het is nu een ceremoniele planting door kinderen geworden, die gevolgd wordt door vrolijke bijeenkomsten. Omstreeks 15 Sjebat begint het nieuwe jaar voor de bomen, dan beginnen de bomen na de winter weer te leven. Dat is ook de beste datum voor het planten van nieuwe bomen.

IV. Vijf bijzondere Sabbatten. De Joden hebben natuurlijk elke week een sabbat, maar er zijn vijf bijzondere! Vier ervan hebben een aparte naam, die ontleend is aan de pericoop die in de synagoge op die sabbat gelezen wordt.

1. De eerste bijzondere sabbat heet de sikkel-sabbat. Alle mannen boven 20 jaar moesten een halve sikkel betalen voor het onderhoud van de tempel. En die betaling kon beginnen op de laatste sabbat voor de maand Adar en moest eigenlijk voor 1 Nisan (de volgende maand) gedaan zijn. Want daarna moesten de ‚nieuwe inkopen' voor de feestoffers (Paasfeest) gedaan worden. Op die sikkelsabbat wordt (ook nu nog) gelezen Exodus 33:11-16, de instelling van de halve sikkel, en ook 2 Koningen 2:1-17, dat handelt over de z.g.n. Joas-kisten.

2. De tweede bijzondere sabbat heet de gedenk-sabbat, volgens Deuteronomium 25:17-19, de oproep om Amalek uit te roeien. 1 Samuel 15 wordt ook gelezen, Saul overwint immers Amalek. Deze sabbat valt vlak voor het Poerimfeest, in verband met de geschiedenis van Haman, die als Amelakiet werd beschouwd.

3. De para-sabbat is de derde bijzondere sabbat. Deze wordt zo genoemd naar het hoofdstuk Numeri 19, dat wordt voorgelezen, waar het gaat over de ‚rode vaars' (para). Deze sabbat wil de Joden er ter dege van doordringen dat het komende paasfeest reiniging vraagt. Ook de belofte van Israel's reiniging vermeld in Ezechiel 36 wordt niet vergeten.

4. De heilige sabbat is nummer vier. Deze wordt gevierd vlak voor of op 1 Nisan. Hij wijst speciaal op de belangrijke feestmaand Nisan. Paasfeest-voorschriften (Exodus 12) en feestoffers in de toekomsttempel van Ezechiel (45:16-46:15) worden gelezen.

De vijfde bijzondere sabbat heeft geen bijzondere voorlezingen, en wordt gewoonlijk genoemd ‚De Grote Sabbat,' omdat hij vlak voor het Paasfeest gevierd wordt en bijzonder de aandacht vestigt op het Paaswonder en de voorschriften voor de Paasweek.

Als je 't mij vraagt...

Syrt Wolters

„Wat versta jij onder" in de wereld te zijn en toch niet van de wereld?"

Aanleiding tot deze vraag zijn twee artikelen die ik in ,,The Banner'' gelezen heb. Het ene artikel is van de redacteur Rev. Andrew Kuyvenhoven, wat hij schreef als een van z'n ,,Corner Kicks'' in het nummer van 2 maart 1981, dus al bijna een jaar geleden. Kuyvenhoven schreef over ,,Butterflies and Caterpillars,'' waarin hij het had over een jonge man, die tot een kerk behoorde. iets meer rechts dan de CRC. (Canadian Reformed Church, dacht ik onmiddellijk. Die opmerking vond ik niet zonder sarcasme, maar dat is waarschijnlijk omdat ik in Nederland Vrijgemaakt was. Niettemin, dergelijke bijtende opmerkingen heb ik helemaal niet nodig als ik ,,The Banner'' lees. En ik kan ook nog niet zien waarom die opmerking nodig was.)

Afijn, die jonge man riep ds. Kuyvenhoven en de CRC tot verantwoording voor het feit dat kerkleden die tevens lid waren van één van de seculaire vakbonden, ongemoeid werden gelaten. Waarop de redacteur, als een verdediging opmerkte, dat hij diezelfde jongeman had moeten vermanen enkele jaren terug, vanwege zijn onbehoorlijk gedrag op een dorpskermis.

Die reactie van de redacteur irriteerde me niet weinig. In vredesnaam, wat had het gedrag van die jongeman te maken met wat hij zei omtrent de houding van de CRC en ds. Kuyvenhoven ten opzichte van moderne vakbeweging?

In dat ,,Corner Kick'' artikel probeert de redacteur aan te tonen dat er in de kerk caterpillars en butterflies zijn. De caterpillars (de rupsen) dat zijn dan de gelovigen die nog aan het begin staan van hun Christelijk leven, terwijl de butterflies (de vlinders) de meer volwassen gelovigen zijn. Ik las er uit dat men het een ,,onvolwassen'' kerklid niet zo erg kwalijk kon nemen als hij nog niet het verkeerde inzag van een lidmaatschap in een onchristelijke vakbond. Tenslotte hij is nog maar een rups. Die redenering viel me dik tegen van onze redacteur. Meende hij te zeggen dat alle CRC mensen die tot zulk een organisatie behoren, allemaal nog rupsen zijn? Maar men hoeft helemaal geen vreemdeling in Jeruzalem te zijn om te weten dat velen van die mensen in Nederland er niet over zouden prakizeren om lid te zijn van zo'n bond. We zien dus het eigenaardige dat vlinders veranderd zijn in rupsen!

Ik kan me beter vinden in de klacht die Dooyeweerd eens uitte in het blad ,,Herrijzend Nederland,'' vlak na de oorlog: ,,Het is tragisch dat na 2000 jaar Christendom de kerk nog niet geleerd heeft te zien wat haar taak in het publieke leven is. (Dit is vrij weer gegeven). U kunt het ook vinden in het boek van Dooyeweerd ,,Roots of Western Culture,'' dat een engelse vertaling is van die artikelen in ,,Herrijzend Nederland'' van destijds.

Dit alles heeft te maken met ,,hoe in de wereld te zijn en toch niet van de wereld.'' Ik heb daar veel moeite mee. Want als gelovigen belijden we toch elke zondag dat we Jezus Christus erkennen als Diegene aan wie alle macht gegeven is in hemel en op aarde. Voor mij kan dat niet anders betekenen, dan dat we bij alles wat we doen en bij elke beslissing die we nemen en elke houding die we aannemen, hetzij thuis of daarbuiten, ons moeten afvragen: Handel ik in overeenstemming met de grondwet van het Koninkrijk van Christus: Heb God lief boven alles, met alles wat je hebt en kunt en je naaste als je zelf.

We geloven dat, in Christus, wij de nieuwe mensheid zijn, die weer wil leven naar de oorspronkelijke paradijswet: Liefde tot God en liefde tot je naaste. En als het dan komt tot het zoeken naar werk en we botsen op de macht van de moderne vakbeweging, welke beweert dat die liefde tot God en de naaste maar larie is in arbeidsverhoudingen, dan dunkt me zo dat zelfs een rups nog wel doorzien kan waar de schoen pijnlijk wringt. Daar hoef je heus geen vlinder in het geloof voor te zijn.

Of is het misschien dat we het accent van ons geloof verlegd hebben? Wat betekent ons geloof voor ons? Alleen maar dat we gerechtvaardigd zijn voor God en dat we daarom mooi naar de hemel gaan als we sterven? Waar blijven we dan met dat Calvinisme waar we zo prat op gaan? Of is dat alleen maar een leus? Dan is het alleen maar lippendienst en een gruwel in het oog des Heren!

Hoe komt het dat de preken die we horen alleen maar zeggen, als het op ons leven aankomt, dat we op alle terreinen God moeten dienen. O ja, maar hoe en waar wordt er nooit bijgezegd. Wanneer horen we dat de moderne vakbond, om daar nu maar bij te blijven, is gebaseerd op de haat inplaats van de liefde? En dat het daarom onmogelijk is voor een kind van God om ons zelf daarmee te vereenzelvigen.

Ons leven geeft vaker blijk dat we ons door de omstandigheden laten leiden dan door de grondwet van het koninkrijk van Christus. De wereld zegt, dat je bij het oplossen van de problemen van de wereld God er buiten moet laten. De wereld heeft zo haar eigen oplossingen, en door ons gedrag zeggen we eigenlijk hetzelfde. Het komt er op neer dat we zeggen tot God: U hebt vast niet voorzien in wat voor omstandigheden wij zouden komen te leven, anders had U vast dat absolute gebod van liefde niet zo gegeven.

Dr. Albert E. Greene Jr. (Een Baptist, tussen haakjes) ziet het glashelder, als je 't mij vraagt als hij schrijft in z'n ,,Ten Touchstones of Distinctly Christian Thought'': (hij schrijft over de taak van de Christelijke School): Het moet aan de leerlingen duidelijk gemaakt worden, dat op elk terrein, waar we niet het koningschap van Christus daadwerkelijk erkennen, aannemen, misschien onbewust, dat een andere god dan Christus regeert. Dat is afgodendienst! Als we niet gehoorzaam zijn aan Christus op het gebied van vakbond en dergelijke dan leidt dat onvoorwaardelijk tot afgoderij! En Greene voegt er aan toe: In werkelijkheid zijn we niet beter dan Israel voor de ballingschap: Ze dienden Jehovah en de afgoden. En zo doen wij!

De meesten van ons zijn in Nederland grootgebracht en Nederland was gezegend met een Christelijke universiteit en zodoende kregen we geestelijke leiders die het ons met de paplepel ingegeven hebben wat het betekent te leven tot de eer van God en Zijn naam.

Maar als ik zie wat we er hier in Canada van gemaakt hebben dan vrees ik dat alles wat we geleerd hebben een uit het hoofd geleerd versje was, want nu het er hier in Canada op aankomt wat dat betekent, dan verzinnen we allerhande uitvluchten om aan de klem van het gebod Gods te ontkomen. Dan gedragen we ons precies als die slappe Nederlanders gedurende de oorlog die op hun plaats bleven nadat de nationaal socialisten het over genomen hadden met het lamme excuus, dat ze nog zoveel konden doen!

Over dat andere artikel in ,,The Banner'' wil ik graag een paar opmerkingen maken in m'n volgend praatje.

Dutch

Dominee Paisley en zijn wereld

door H. Mulder

— Gereformeerd Weekblad

Ian R.K. Paisley werd op 6 april 1926 geboren in een predikantsgezin. Zijn vader behoorde tot de Baptisten Congregatie, die sinds het midden van de zeventiende eeuw eerst in Engeland en al spoedig ook in Ierland een krachtige greep op een deel van de bevolking had gekregen, voornamelijk door een prediking die sterk op het gemoed werkte.

Van oorsprong weinig dogmatisch, maar zeer conservatief en puriteins, hebben de baptisten in de loop van de tijd enige leiders voortgebracht, die ook van buiten de grenzen van de eigen kerkformatie grote invloed hebben uitgeoefend. We noemen John Bunyan (1688) en Charles Haddon Spurgeon (1893). De geschriften van deze mannen worden nog steeds — en niet alleen in het Engelse taalgebied — herdrukt.

Aangezien Ian's vader slechts een karig tractement ontving en als gevolg daarvan armoe troef was in het gezin, was het niet mogelijk een goede opleiding voor de zoon te bekostigen.

Tijdens de Tweede Wereldoorlog, waarin Ian bij de RAF diende, kwam bij hem het verlangen op om evangelist te worden. Gezien zijn gebrekkige vooropleiding werd hij als ,,vrij student'' ingeschreven aan de ,,Theological Hall of the Reformed Presbyterian Church'' in Grosvenor Road, te Belfast, een soort bijbelschool. De cursus duurde drie jaar en leverde weliswaar een diploma op, maar hiermee werd niet de toegang ontsloten tot de studie aan de universiteit en het verkrijgen van een academische graad.

Zoals ook op verschillende bijbelscholen in Nederland het geval is, verkreeg Ian, die zich zeer leergierig betoonde, een massa parate bijbelkennis. Bovendien was het bestuur van de Theological Hall er van overtuigd met een vlijtige en begaafde student te doen te hebben. Het gaf hieraan uiting bij de uitreiking van het getuigschrift. Men liet doorschemeren dat Paisley op grond van zijn singuliere gaven eigenlijk wel predikant zou kunnen worden. Aansluitend op de studie te Belfast volgde voor hem nog een kort verblijf op een theologisch seminarie in het zuiden van Wales. Na afloop daarvan werd hij door zijn vader, in aanwezigheid van enkele predikanten, ingezegend voor het werk van de evangeliebediening. Hij was toen twintig jaar!

Zijn vrienden moedigden hem aan om een grootscheepse evangelisatiecampagne te beginnen onder de havenarbeiders te Belfast. Om deze mensen met een beperkte horizon te kunnen bereiken, moest Paisley zich dagelijks trainen in het spreken van eenvoudige, voor ieder begrijpelijke taal en in het kiezen van aansprekende voorbeelden om zijn bedoelingen duidelijk te maken. De omgeving bleek een goede leerschool te zijn voor de jonge evangelist.

Van huis uit fel anti-katholiek opgevoed, kreeg de afkeer van het katholicisme nieuwe impulsen door zijn omgang met mannen die evenals hij het katholicisme als een enorme dreiging beschouwden.

Er kwam een wederzijdse beinvloeding op gang: van de dokwerkers van Belfast op Paisley en omgekeerd. Er ontstond ook een toenemende vermenging van kerkelijke en politieke activiteiten. Een bekende uitdrukking in Ulster luidt: ,,preaching to the converted,'' d.w.z. het volk laten horen wat het graag wil horen. Paisley bleek deze kunst al spoedig uitnemend te verstaan. Hij begreep waar de mensen behoefte aan hadden, en de mensen begrepen dat ze in Paisley een man hadden ontmoet, die hen in de strijd tegen de Katholieken de weg zou kunnen wijzen.

Paisley sprak naar het hart van het volk en sleepte zijn toehoorders mee door zijn geestdriftige, eenvoudige betoogtrant. Een eerste stap in de richting van een duidelijke politieke positiekeuze was zijn toetreding tot de ,,Nationale Unie van Protestanten,'' een uitgesproken extremistische organisatie.

Van kerkelijke zijde vond men al spoedig dat Paisley met zijn nogal agressieve evangelisatiemethoden en zijn anti-katholieke toespraken te ver ging. Hij werd ter verantwoording geroepen en vermaand. Paisley nam dit niet; gesteund door een aantal fanatieke aanhangers maakte hij zich op 17 maart 1951 los van het oude kerkverband en stichtte de ,,Crossgar Congregation of the Free Presbyterian Church of Ulster.''

Bewoners van Noord-Ierland hebben deze daad soms vergeleken met het aanslaan van de 95 stellingen door Luther. Daarin schuilt stellig een sterke overdrijving. De stichting van de nieuwe kerkformatie heeft voor Ulster echter wel grote betekenis gekregen. Ze sloeg aan bij de bevolking en bracht de bestaande kerken in grote verlegenheid.

Ian Paisley ontpopte zich niet alleen als een agitator, maar ook als een organisator. Zijn ,,Martyrs Memorial Free Presbyterian Church of Belfast'' is naar men zegt de grootste protestantse kerk in het Verenigd Koninkrijk. In tal van plaatsen in Ulster ontstonden Free Presbyterian Churches. Er kwam een nieuw kerkverband van de grond, met als officieel orgaan: ,,The Revivalist.'' Daarnaast bleek nog plaats te zijn voor een meer populair weekblad: ,,The Protestant Telegraph,'' dat een oplaag kon bereiken van 60.000 exemplaren. Van beide bladen werd Paisley de hoofdredacteur.

Bij verschillende gelegenheden gaf dominee Paisley in het publiek blijk van zijn anti-katholieke gevoelens. Toen de eerste zittingen van het Vaticaanse Concilie in 1962 door paus Johannes XXIII werden geopend, was Paisley op het St. Pietersplein te Rome om pamfletten uit te delen en te waarschuwen tegen de macht van de Rooms-Katholieke kerk. Het kostte vrij wat moeite om hem daar weg te krijgen en naar zijn basis in Noord-Ierland te doen terugkeren.

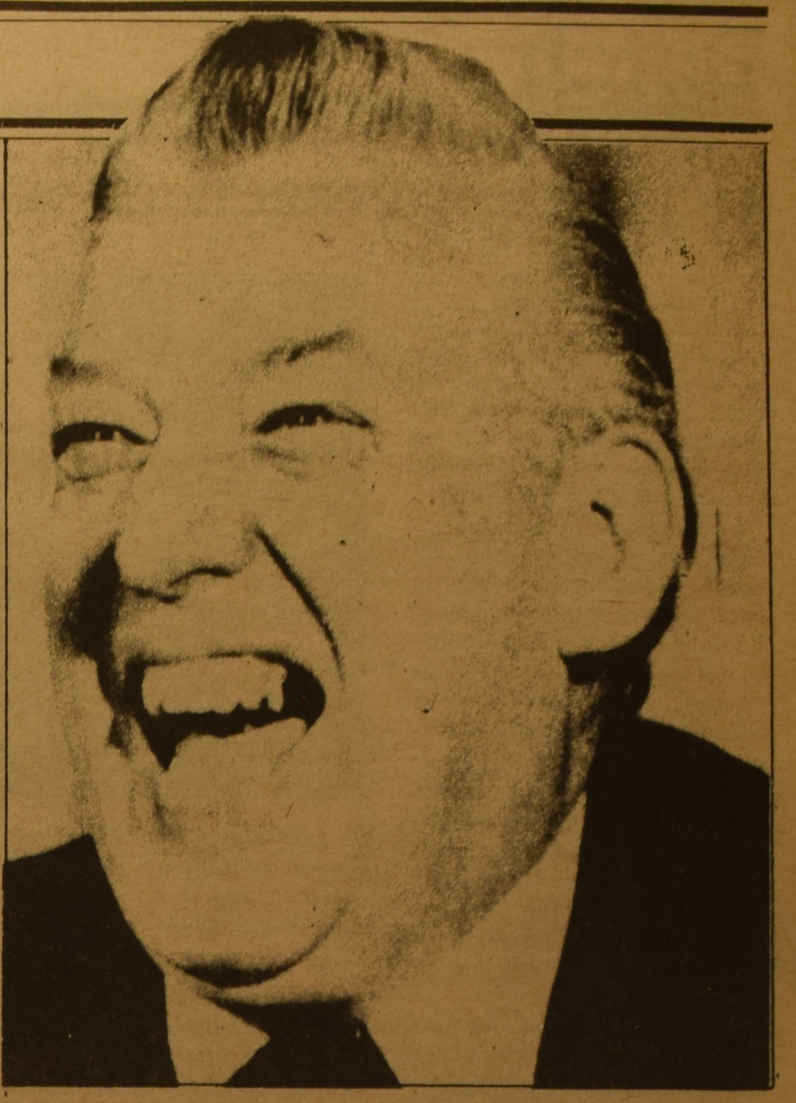
Tijdens het op gang komen van de nieuwe fase in de burgeroorlog aan het einde van de zestiger jaren werd de strijd tegen het katholieke volksdeel door Paisley op zulk een opruiende wijze gevoerd, dat de Britse regering het noodzakelijk oordeelde hem te arresteren en gedurende enige maanden gevangen te zetten in de Crumlin Road Prison te Belfast.

De gevangenschap verschafte de protestantse voorman internationale bekendheid. Terwijl hij in de cel zat, kreeg hij een eredoctoraat in de Godgeleerdheid van de Bob Jones University te Greenville, South Carolina in de Verenigde Staten. Zijn gevangenneming schreef hij toe ,,aan de wil van God en aan zijn trouw aan het Woord van zijn God.''

Na zijn vrijlating werd hij, zodra de gelegenheid zich voordeed, door zijn aanhangers gekozen tot lid van het Britse Lagerhuis. Hoewel niet alles lukte waarvoor Paisley zich inzette — een door hem geproclameerde staking in 1978 liep uit op een fiasco — is het vertrouwen van veel Protestanten in deze leider zeer groot.

De laatste verkiezingen

Vervolg op pag. 14



Persoverzicht

• Ondanks de afwezigheid van de parlementaire vertegenwoordigers in Ottawa was er toch nog wel wat politieke aktiviteit. Onze Minister voor Werkverschaffing gaf een nummertje ,,neusbloeding'' weg. Ik bedoel dat hij het deed of z'n neus bloedde. ,,'t Gaat allemaal volgens plan'', zei hij, ,,helemaal geen reden voor ongerustheid.'' Nou ja, het aantal werklozen heeft rekord-hoogte bereikt, het zakenleven heeft met faillisementen te kampen, de rente gaat weer omhoog, maar Axworthy gaat ons voor in dat bekende gezang: ,,Van je hela hola, houd er de moed maar in.''

• Trudeau organiseerde een soort beknopte stoelendans. Het betrof meer staatssekretarissen dan ministers, maar er kwam een portefeuille bij: Industriele Ontwikkeling. Je kunt toch niet zeggen dat ze in Ottawa niets aan de werkverschaffing doen.

• En dan is er de nieuwe directeur van het postwezen. Warren is zijn naam. Een beetje een kwallerig mannetje, vind ik. Hij kan de zon niet in het water zien schijnen en is maar vast begonnen met hevige dreigementen te adresseren naar de burgemeester van Kitchener. Wat hebben ze daar voor kwaads gedaan, vraagt u? Wel beste mensen, daar in Kitchener bezorgen ze zelf de kwitanties voor gas, licht en elektriciteit. Dat mag niet van mijnheer Warren, en hij is er helemaal kwaad van. Hij zegt dat hij Kitchener een proces aan gaat doen. Ik heb nou al tabak van die vent.

• Net zoals van de bijna-voormalige echtgenote van onze prime-minister, die weer eens een stinkende duit in het zakje van ons openbare leven deed door in een nieuw boek ons uitgebreid te vertellen met wie ze allemaal naar bed is geweest. Zo tussen neus en lippen door geeft ze ook de Clark's even een venijnige veeg uit de pan omdat hun smaak in meubilair niet met de hare overeen kwam. Dat is me ook een frisse tante hoor. Zij en die nieuwe direkteur van de posterij delen van de week samen de eerste prijs in de kategorie van mensen die beter hun mond kunnen houden.

• De tweede prijs gaat met eervolle vermelding maar de generaal zonder sterren die in Brussel weer eens even flink kwaad werd omdat een van de journalisten niet eerbiedig in de houding sprong. Die man vroeg, niet zo onschuldig natuurlijk, hoe het nou eigenlijk kwam dat de Amerikanen zo tekeer gingen tegen het militaire bewind in Polen en geen woord ooit repten over soortgelijke diktatoriale regeringen in bijvoorbeeld Turkije en El Salvador. De generaal liep eerst rood aan, en hij reageerde vervolgens in de trant van de voormalige Professor K. Dijk, die in het Gereformeerd Jongelingsblad moeilijke vragen beantwoordde met de dooddoener: ,,zulke vragen horen onder ons niet gesteld te worden.''

• Het weer had eigenlijk in de afgelopen week meer belangstelling dan de politiek. Het was bar koud. In Amsterdam zijn de grachten bevroren en de mensen gaan op schaatsen naar het werk. In Florida bevroren de sinaasappels, en bij ons op straat zag ik een poedeltje met oorwarmers. Tussen twee haakjes, datzelfde poedeltje doet brutaal en steevast zijn of haar behoefte op de voortuin van onze pastorie. ,,Dat moest niet magge,'' zou tante Katrien zeggen, hetgeen ook gezegd zou kunnen worden van Margaret Trudeau, met dit verschil: het stomme dier weet niet beter!

Carl D. Tuyl

Dutch

Bejaarden vragen de aandacht in Canada

door Ben Malkin

(Canadian Scene) — Door de afname van het geboortecijfer wordt verwacht dat het percentage bejaarden in Canada binnen de komende 20 jaar met 15 procent zal stijgen. En ook daarna zal het percentage nog blijven stijgen. Dit heeft geleid tot de stichting van het National Advisory Council on Aging in mei 1980.

Het eerste rapport van dit lichaam, dat in november is verschenen, voorziet in richtlijnen voor regeringen (federaal, provinciaal en gemeentelijk), maatschappelijke diensten en liefdadigheidsorganisaties.

Etnische factoren worden onder de loupe genomen in het hoofdstuk over voeding en gezondheid.

Er wordt in het rapport voorgesteld research te doen aangaande de voedingsbehoeften van oudere mensen en de waarde van lichaamsoefeningen: tevens wordt aangedrongen op een beoordeling van wat op het ogenblik wordt aanbevolen en om culturele en etnische factoren in ogenschouw te nemen.

Er wordt de nadruk op gelegd in het rapport dat ouder worden niet noodzakelijkerwijs betekent achteruit gaan. Er wordt op aangedrongen dat ouderdom gezien wordt als een periode van nieuwe mogelijkheden. Met zo'n houding worden de oudere mensen geholpen zichzelf zo te zien en zelf meer dingen te doen.

De „55 And Older Club" van de Hamilton Immanuel Chr. Ref. Church vergaderde de laatste vijf jaar om de drie weken in het basement van de kerk. Het Kerstdiner in December werd bijgewoond door 35 van de 44 leden. Een aantal dergelijke groepen vergadert in andere kerken in Hamilton. Sommigen van hen hebben een subsidie van de federale regering ontvangen via het Horizon programma teneinde artikelen zoals tafels, stoelen, serviesgoed en een filmprojector aan te schaffen.

In een hoofdstuk waarin wordt gezegd dat oudere mensen aangemoedigd moeten worden hun ontwikkeling door studie voort te zetten wordt o.m. gezegd: „De oudere mensen worden hiervan vaak teruggehouden door de bestaande opvattingen over het ouder worden. Het lijkt soms wel of oudere mensen alle bestaande cliche opvattingen geabsorbeerd hebben en daardoor zich zelf ook te oud zijn gaan voelen om nog iets aan hun ontwikkeling te gaan doen."

Ouderdom kan een periode zijn voor intellectuele en maatschappelijke ontwikkeling. In het rapport wordt dan ook aangedrongen om een uitbreiding van programma's waaraan door ouderen deelgenomen kan worden, en waarin juist deze mensen hun ervaringen en waarde aan de verdere gemeenschap kunnen demonstreren. „Een doelstelling ligt voor de hand: we moeten beginnen om de gemeenschap er van te overtuigen dat oudere mensen een waardevolle plaats hebben in onze maatschappij en om dat te doen moeten we van een heleboel stereotype opvattingen af (zoals onbruikbaarheid en totale afhankelijkheid).

„Zulke stereotype opvattingen kunnen alleen verdwijnen als er een meer positieve en meer accurate conceptie voor in de plaats komt, die oudere mensen de gelegenheid biedt te bewijzen dat hun ervaringen en wijsheid iets voor anderen kunnen betekenen. Het kan best zijn dat die waarden meestal op cultureel terrein liggen, hoewel ook economische overwegingen een rol kunnen spelen en daarom een kans gegeven moeten worden."

Er wordt in het rapport steeds weer de nadruk gelegd op de belangrijkheid van het feit dat de ouderen moeten voelen dat zij voor de gemeenschap van betekenis zijn.

Behalve de psychologische factoren zijn ook de economische gevolgen belangrijk. De adviescommissie dringt er bij de regering op aan om de pensioenen aan te blijven passen aan de stijgingen in de kosten van het levensonderhoud, en stelt voor dat de inkomsten van oudere mensen minstens gelijk moeten zijn aan het door de regering bepaalde armoede niveau. Er wordt in het rapport verder gezegd dat de pensioneringsleeftijd bepaald dient te worden door bedrijf en vakbeweging en niet door de regering.

Tenslotte zegt men in het rapport dat „alle voorschriften betreffende verplichte pensionering in het bedrijf zelf besproken en bepaald dienen te worden en dat gepoogd dient te worden de werknemer een keuze te bieden; dat werkgevers zouden moeten proberen zulke mensen bepaald ander werk aan te bieden als zij daar zin in hebben (zulks in samenwerking met de vakbeweging); en dat research ondernomen dient te worden aangaande werkverschaffing aan oudere mensen om daarmee werkgevers of zg. self-help groepen te helpen.

Paisley

Vervolg van pag. 13

brachten opnieuw zetel winst. Uit opiniepeilingen kan worden geconcludeerd, dat Paisley 15 procent van de Noord-Ieren achter zich heeft. Indirect is zijn invloed nog groter. De andere protestantse partijen zijn in feite bang voor dr. Paisley. Uit vrees dat ze door hem zullen worden aangeklaagd en in het openbaar zullen worden bestraft over een halfslachtige of tegemoetkomende houding jegens de Katholieken, durven ze geen enkel initiatief te ontwikkelen om met katholieke leiders van gedachten te wisselen en gemeenschappelijk naar een oplossing te zoeken.

Paisley geeft voortdurend de marsroute aan en bepaalt ook het tempo. Dat leidt zo nu en dan tot conflicten met de Britse regering. Een paar weken geleden was Paisley in het avondjournaal van de televisie. Men zag hem op het scherm verschijnen, terwijl enige honderden mannen die kennelijk behoorden tot een soort para-militaire organisatie aan hem voorbijtrokken. Wat reeds lang een publiek geheim was, zagen de televisiekijkers eensklaps voor zich, een afdeling van een „protestants leger" in Ulster.

Volgens Paisley stonden hijzelf en de mensen die hem steunden in zijn verzet tegen de Katholieken voor de keus: „ons te laten vermoorden door de IRA of zelf de moordenaars te vermoorden." De vorming van een protestants leger, dat het tegen de IRA zou moeten opnemen, verdedigde hij als volgt: „Ik wil een laatste beroep doen op de Britse regering: doe in Gods naam iets om onze mensen te beschermen. Als dat niet gebeurt, heb ik als gekozen leider de verantwoordelijkheid iets voor de mensen te doen."

Even rechtlijnig en onverzettelijk als dominee Paisley in het politiek bedrijf is, is hij het ook in zijn beschouwingen over de Bijbel. In zijn „Christian Foundations," dat tien jaar geleden verscheen, brengt hij alles onder in een systeem, waarin het heilige getal zeven domineert. Het is volgens Paisley duidelijk, dat de Bijbel het woord van God is, omdat onloochenbaar is: 1. het bestaan van de Bijbel; 2. de onderlinge eenheid van de boeken; 3. de geloofwaardigheid van de vervulling; 4. de onuitputtelijke wijsheid van de Bijbel; 5. de aanvaarding van de Bijbel; 6. de kracht van het gepredikte Woord; 7. de ellende der verwerping des Woords.

Voorts zijn er zeven redenen, waarom hij gelooft in de maagdelijke geboorte; zeven redenen, waarom hij gelooft in de volkomenheid van het werk van Christus; zeven redenen waarom hij gelooft in het verzoenend lijden en sterven van Christus; zeven redenen waarom hij gelooft in de lichamelijke opstanding van Christus. Zo gaat het maar door. Aarzelingen en onzekerheden komen bij Paisley niet voor. Zo is het, en niet anders, betoogt hij telkens weer.

Wat moet er met zulk een man, die tot de topfiguren behoort, van het verscheurde Noord-Ierland terecht komen?

HOSTING YOUR WAY

ROCKY MOUNTAIN HOUSE, ALBERTA: Bed and breakfast for up to five people at $6.00 each. Contact early if possible. John and Cathy Vander Vos, P.O. Box 3, Rocky Mtn. House, AB T0G 1G0. Tel: (403) 626-6326. (sample ad).

De Kampeer — en Rekreatie editie van *Calvinist Contact* van 5 maart a.s. zal een "**Hosting Your Way**" rubriek bevatten. Het is voor Christenen die daarin gratis hun naam en adres willen plaatsen indien zij geinteresseerd zijn in het verschaffen van logies met ontbijt tegen een geringe vergoeding aan medechristenen die deze zomer door hun omgeving reizen. "**Hosting Your Way**" is ontworpen om gemeenschapszin en contact te bevorderen en is niet bestemd voor de toeristen-industrie.

Zend uw bizonderheden voor 24 februari naar:

Calvinist Contact
CAMPING AND RECREATION ISSUE
99 Niagara St., St. Catharines, ON L2R 4L3
Tel: (416) 682-8311

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Tearsheets will be mailed only upon request.

Calvinist Contact
99 Niagara St., St. Catharines,
ON L2R 4L3, (416) 682-8311

GREETINGS

HEUVELMAN: Wij wensen familie, vrienden en bekenden een voorspoedig 1982.
fam. M. Heuvelman, Emmastraat 53, 3134 CG Vlaardingen, Holland

THANKS

ELLENS: It is with thankful hearts to our Lord that we wish to thank our children and grandchildren for their love and thoughtfulness. Also our relatives and friends, far and near, all who made our 35th Wedding Anniversary a happy occasion.
Mr. and Mrs. Peter Ellens, R.R.#6, Line #6, Niagara-on-the-Lake, ON L0S 1J0

PEGELS: We would like to express our well meant thanks to everyone who extended their condolances to us in any way, in the recent passing of our beloved husband, father, grandfather and great-grandfather. Your thoughtfulness was very much appreciated.
The Pegels family

WEIMA: We wish to thank everyone who expressed their love and concern for us by sending cards and letters, and remembering us in prayer, in the recent loss of our husband, father and grandfather, Piet Weima. We praise the Lord, for all the Christian love shown to us during this difficult time.
The Weima family

BIRTHS

DOUMA: We, George and Hilda, thank the Lord for the safe arrival of another healthy son, NATHAN PAUL born on December 3, 1981, weighing 8 lbs. 5 oz. A dear brother for Kevin, Justin and Jeremy.
71 Blythewood Cr., Chatham, Ont.

KIERS: "I praise you because I am fearfully and wonderfully made; your works are wonderful, I know that full well" (Psalm 139:14).
Nick and Marlene joyfully announce that God has blessed us with the birth of another healthy child, a son, DAVID CHRISTOPHER. He was born on December 30, 1981. A brother for Michael and Sandra. Happy grandparents are Mr. and Mrs. C. Vanderhout and Mr. and Mrs. J. Kiers.
22 Hunter Rd., Grimsby, Ont.

KROEZE: Thankfully and with joy, we announce the safe arrival of DIANA CHARLENE, born December 23, 1981. 7 lbs. 7 oz. A welcome sister for: Karen, Hank, Ruby, John and Christy. Proud parents: Dr. and Mrs. W.B. Kroeze (nee de Weerd).
1925 Sawmill Rd., R.R.#2, Ancaster, ON L9G 3L1

MEESTER: Theo and Alma give thanks to Jehovah for his gift of their son, KEVIN THEODORE, born January 1, 1982, weighing 9 lbs. 10 oz. A brother for Ryan, 6th grandchild for Mr. and Mrs. George Meester and 14th grandchild for Mr. Andrew Boersma.
R.R.#2, Caistor Centre, ON L0R 1E0

ANNIVERSARIES

1947 — 1982

January 23

With praise and thanksgiving to the Lord, we are happy to announce the 35th Wedding Anniversary of our parents and grandparents,

JOHN and GRETA FENNEMA
(nee Westra)

It is our prayer that God will continue to keep them in his care and bless them in the years to come.
With love and congratulations from your children:
Ted & Lottie Fennema; Colin, Neal, Leah — Waterdown
Flora & Isaac Zylstra; Kristi — Pickering
Arie & Dianne Fennema; Michael, Leanne — Grassie
Arlene — Hamilton
Rita — Hamilton
Wendy & Doug Ashby — Brantford
Willie & Karen — at home
Elwin — Hamilton
Martin — at home
Joanne — at home
Home address: 60 Christopher Dr., Hamilton, ON L9B 1G6

Zwanenburg — Thunder Bay
1927 — 1982

February 2

With great joy and thankfulness to the Lord, we are happy to announce the 55th Wedding Anniversary of our parents, grandparents and great-grandparents,

ANTHONIE and JETJE KEMPE
(nee Scheepstra)

It is our prayer that God will keep them both in his care and may he continue to bless them in the years to come.
Your loving children:
Susan Bakker
Phil & Henriette Kempe
Mel & Orma Kempe
Bill & Alma Kempe
Jean & Bill Devente
Betty & Bob Woods
Audrey & Morris Olsen
Tony & Wilma Kempe
and 25 grandchildren and 3 great-grandchildren — all of Thunder Bay
Home address: 2304 Oliver Rd., R.R.#11, Thunder Bay, ON P7B 5E2

1957 — Acton — 1982

February 8

With joy and thanksgiving to the Lord, we are happy to celebrate, D.V., with our parents,

GEORGE and CORRY VOS
(nee Stulp)

their 25th Wedding Anniversary. Our prayer is that the Lord will continue to bless them and keep them in his constant care.
Their loving children:
Janet & Bert Sinkgraven — Acton, Ont.
Jack & Diana Vos — Acton, Ont.
Stephen — at home
Home address: R.R.#4, Acton, ON L7J 2M1

Nation wide advertising

An ad in *C.C.* goes a long way!

ANNIVERSARIES

Neerlandia, AB — Barrhead, AB
1931 — 1981

December 25

With thanks to God, we were able to celebrate the 50th Wedding Anniversary of,

Uncle GERBEN and Auntie TINA TIEMSTRA
on December 22, 1981.
It is our prayer that God will continue to be with them.
With love:
Art
Sharen
Denise
Dean
Dale Degner

Vroomshoop (OV) — Clinton, Ont.

January 23

With joy and thankfulness to the Lord, we announce the 35th Wedding Anniversary of our parents,

GIJSBERD and TERESE VANDERHAAR
(nee Van Loo)

May the Lord continue to bless and keep them in his care.
With love:
Doug & Anita — Bayfield
Fred & Janeth — Bayfield
Don — at home
and 5 grandchildren
Home address: R.R.#2, Bayfield, ON N0M 1G0

OBITUARIES

"He who dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty" (Psalm 91:1).
After a brief illness, the Lord took to himself, December 23, 1981, our dear husband, father, grandfather and great-grandfather,

HENDRIK DYKSTRA
at the age of 74.
Beloved husband for 45 years of Pietje Dykstra (nee Sloot),
Dear Father of:
Hille & Grace Slager — Tavistock
Gerrit & Sandra Smit — St. Anns
John & Alice Schut — Woodstock
Clarence & Julie Dykstra — Princeton
John & Mary Dykstra — St. Anns
Dear Grandfather of:
Carl & Patty Reyneveld; Jonathon (great-grandson)
Peter & Diane Slager
Harry Slager
Marlene Slager & Micheal Bloxsidge
Donald, Hilda, Lorie Slager — Tavistock
Ronald & Laurie Smit
John & Linda Zwaagstra
Charlene Smit & Jake DenHollander
Rosalie, Carolene, Irene Smit — St. Anns
Harry, Yvonne, Micheal, Theresa Schut — Woodstock
Cheryl, Kelly, Tamara, Robert, Matthew, Cory Dykstra — Princeton
Kevin, Jeffery, Kimberly, Henry Dykstra — St. Anns
The funeral service was held December 26, 1981 at the Smithville Chr. Ref. Church, Rev. J. Nutma officiated. Interment Smithville Union Cemetary.
Home address: R.R.#1, St. Anns, ON L0R 1Y0

MARRIAGES

EXTRA EXTRA 10% DISCOUNT

ON YOUR 1982 WEDDING PACKAGE PRESENT THIS AD AT TIME OF BOOKING FOR YOUR DISCOUNT. ADVERTISEMENT APPLIES TO OPEN DATES, SO PHONE FOR YOUR APPOINTMENT ON SAVING AND SATISFACTION.

A & W Photography
St. Catharines, ON
934-9692

OBITUARIES

"The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?" (Psalm 27:1).
Quite suddenly, the Lord took home our husband, father and grandfather,

JAN. M. DE POOTER
at the age of 69.
He lived in the strength of the Lord.
Sadly missed by his wife Elizabeth De Pooter (nee Hamelink),
and his children:
Pieter & Annie De Pooter — Port Lambton
John & Nely De Pooter — Sombra
Keith & Aafke De Pooter — Ottawa
Maarten & Anita De Pooter — Port Lambton
Arnold & Liz De Pooter — Cambridge
Michael & Ethel De Pooter — Port Lambton
Liz & Albert Looper — Strathroy
Ann & Larry Lewis — Orillia
Jake & Judy De Pooter — Port Lambton
Bill & Olga De Pooter — Port Lambton
Gary De Pooter — Edmonton
Jacky De Pooter — Port Lambton (at home)
and 32 grandchildren.
The funeral took place December 31, 1981 from the Chr. Ref. Church in Wallaceburg, Ont.
Home address: R.R.#1, Port Lambton, Ont.

"Precious in the sight of the Lord is the death of his saints" (Psalm 116:15).
On Wednesday, January 6, 1982, the Lord took unto himself our dear brother-in-law and uncle,

BEREND (Bert) KATERBERG
We pray that our heavenly Father will surround our sister-in-law and aunt Jacoba Katerberg and her children, grandchildren and great-grandchildren with his comfort and love.
Mrs. Susan Katerberg — Guelph
Henry & Jean Katerberg — Wellandport
Rita & Jim Bosma — Guelph
Margaret & John Middeljans — Kitchener
Gerdy & Bert Vanden Hazel — Moorefield
Richard & Angie Katerberg — Calgary, Alta.
Jenny & Harry Vellinga — Georgetown
Tina & Henry Chattillon — Pembroke
William Katerberg — Grand Rapids, MI

Bathmen, Holland — La Glace, Alberta
November 8, 1914 — December 18, 1981

"Thy Word is a lamp unto my feet, and a light unto my path" (Psalm 119:105).
Suddenly the Lord has called home to be with him our dearly loved husband, father and grandfather,

DIRK JAN NYLAND
at the age of 67 years and after 41 years of marriage. He is survived by his loving wife: Frederika (nee Konijnenbelt)
and his children:
Geraldine & Arend Stolte; Michael, Jeffrey, Arenda, Joanne, Jonathan
Martin & Jannie Nyland; Kathleen, Beverly, Stanley, Darren
Fred & Sandy Nyland; Donald, Lyle, David, Robin
Herma Nyland
Ann & Gerald Wikkerink; Tracey
John & Wilma Nyland; Derek, Amanda
Funeral services were held in La Glace on December 23, Rev. Mark VanderHart officiated.
Mailing address: Box #95, La Glace, AB T0H 2J0

OBITUARIES

Zelfs vindt de mus een huis, O Heer.
De zwaluw legt haar jongskens neer in't kunstig nest bij Uw altaren.
Bij U, mijn Koning en mijn God, verwacht mijn ziel een heilrijk lot, geduchte Heer der legerscharen!
Welzalig hij die bij U woont, gestaag U prijst en eerbied toont. (Psalm 84-2 ber).
This song was one of our Dad's favorite psalms which he taught his children when they were very young. After a healthy and full life of excellent participation in family, church and community activities, our Lord called home, following a brief illness, his servant and our beloved husband, father, grandfather, and great-grandfather,

BEREND KATERBERG
on January 6, 1982 at the age of 78 years.
Dearly loved and sadly missed by his wife, Jacoba Katerberg (nee Offereins),
and children:
Jean & Al Kiers — Moorefield, Ont.
Matty & Hill Engelage — Brooklin, Ont.
Minnie & Karl Kiers — St. John, B.C.
Hank & Roelie Katerberg — Moorefield, Ont.
Fanny & Gary Donkersgoed — Moorefield, Ont.
John & Mary Katerberg — St. John, B.C.
Mourned also by 37 grandchildren and 10 great-grandchildren.
Funeral services were held in Drayton Chr. Ref. Church on January 9, 1982. Rev. Dirk Velthuisen officiated.
Home address: Box 87, Drayton, Ont.

"Whom have I in Heaven but Thee? And besides Thee, I desire nothing on earth" (Psalm 73:25).
On Sunday December 13, 1981, the Lord called home our dear husband, father and grandfather,

RITSKE VANDERMEER
in his 73rd year.
Much loved and missed by his wife and children:
Tetje Vandermeer — Kingston
Stuart & Sigrid Vandermeer — Kingston
Toni & Jack Bryson — Kingston
Martha & Theo Bartels — Kingston
Dick & Florence Vandermeer — Bancroft
and 9 grandchildren.
Service was held on December 16, 1981 in the First Chr. Ref. Church.
Home address: 332 Yonge St., Kingston, Ont.

Thunder Bay, Ont.
On January 1, 1982, the Lord took unto himself, after a life of suffering, our niece and cousin,

THERESA VIS
at the age of 28.
A dearly loved daughter and sister of Mrs. Tjitske Vis and family.
May the Lord comfort them in their time of loss and deep sorrow.
Psalter Hymnal #454.
Mr. Frank & Ann (Vis) Dykstra — New Haven, Vt. USA
Cousins:
Mr. & Mrs. Andy Dykstra — New Haven, VT.
Mr. Tom Dykstra — New Haven, VT.
Mr. & Mrs. Dirk de Jong — Johnstown, N.Y.
Mrs. Fetje Visser — North Ferrisburg, VT.
Mr. & Mrs. Michael Heffernan — Bristol, VT.

EMPLOY. WANTED

Single man, 23 years old, of Chr. Ref. background, seeks employment on **dairy farm.** Experienced milker, with full knowledge of farm machinery, and all phases of farming. Also has experience in poultry and hog production.
Please call: **1-613-257-1279**

Classified Advertising

EMPLOY. WANTED

21-year-old man seeking job on a **dairy farm** in Ontario (if possible) has experience in milking cows and farm machinery. Contact: Rick Postma, R.R.#4, Chatham, ON N7M 5J4. Phone: 1-519-352-8509.

Boy, 16, seeks employment on farm. Reply to: Box #4664, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Niagara Peninsula: 17-year-old male is seeking employment on dairy farm; has experience in milking; can start immediately. Phone: 627-4314 and ask for Mike.

HELP WANTED

HVAC TECHNICIAN

We have an opening for a service technician experienced in residential heating and air conditioning equipment. Knowledge of heat pump and refrigeration systems helpful. Our company provides training programs, excellent wages and benefits.

Apply to Mr. Wm. Zandstra, Mgr., Service Dept.

boonstra & reiding ltd.
630 Dundas St. West
Hamilton, L9J 1G6
[416] 689-6695

2 single persons to work on large cash crop farm in southern Alberta, starting April 1, private housing supplied; references required. Phone **[403] 345-3156** or write: Box #1314, Coaldale, AB P0K 0L0

HELP WANTED

The Committee for Justice and Liberty Foundation (CJL) is seeking a **secretary** for the Development Department. Applicant must be an accurate typist, and have a good command of English. Must also be able to take on a fair degree of responsibility, take initiative, and work well as part of the CJL team. Call: Hieke or Diane at 979-2443 for more information. Send resume, references and a one-page letter explaining why interested to: CJL Foundation, 229 College St., Toronto, ON M5T 1R4 before **February 12, 1982.**

Permanent position available on modern **dairy, grain and corn operation**; located near Winnipeg, automated Harvestore feeding and manure handling systems, and parlour pipeline milking; 3-bedroom home available. Apply stating references, experience, age and marital status and wages expected to: Box #4665, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

C.S.I. District II (Manitoba, Saskatchewan, and Alberta) has decided in principle to hire a full-time **curriculum co-ordinator** commencing September, 1982. Please send resume or request for job description before February 1, 1982 to:
Ary De Moor
10705 - 139 St.
Edmonton, AB
T5M 1P6
[403] 455-8904

AACS/Institute for Christian Studies

is seeking a person as

Director of Development

Responsibilities: financial development including annual gift program, planned giving and fundraising for special programs; promotion of AACS/Institute within and beyond our supporting community.

Qualifications: good communication skills, financial awareness, dedication to Christian higher education.

Send inquiries to:

Dr. R. VanderVennen, Exec. Dir.
AACS, 229 College Street, Toronto, ON M5T 1R4
(416) 979-2331

TEACHERS

WHO CAN HELP ME?

I am a serious teacher, confirmed member of the Dutch Reformed Church, married with two children. I am looking for a job in a CHRISTIAN ELEMENTARY SCHOOL, somewhere in Canada. At the moment I am an English teacher in a secondary school. Fine references from school and church.

Please, ask further information.

Mr. Peter Noordam,
Reuvenkamp 21,
7921 HV Zuidwolde, Holland

The Association for Christian Education of

St. Catharines

operating

Calvin Memorial Christian School — **Beacon Christian High School**

invites applications for

MUSIC TEACHER

Possibilities for: full or part time, vocal or instrumental, elementary or secondary. Experienced applicants preferred. Duties to commence September, 1982.

Inquiries and applications may be sent to:

Mr. Jack Zondag,
Calvin Memorial Christian School,
300 Scott Street,
St. Catharines, Ontario.
L2N 1J3
(416) 937-6302

Mr. John Vriend,
Beacon Christian High School,
2 O'Malley Drive,
St. Catharines, Ontario.
L2N 6N7
(416) 937-7411

TEACHERS

SMITHERS, B.C.: The Smithers Christian School Society has openings for 1982-83 in the areas of **Business** and **Social Studies** on the Highschool Campus, and possible openings in the **Elementary School.** Please send inquiries and applications to: Mr. R. Moeliker, principal, Box #3635, Richmond, BC V0J 2N0. Phone: (604) 847-4238 (school).

TEACHERS

BURLINGTON: Trinity Christian School invites applications for positions in the **primary, junior,** and **intermediate** divisions. For applications and information please contact: Mr. M. Elzinga, principal, Trinity Christian School, 650 Walker's Line, Burlington, ON L7N 2E7. Phone: (416) 634-3052 (school).

Trinity Christian School

invites applications for the position of

principal

for the start of the 1982-83 school year.

Trinity has K through 8 with 7 full-time and 2 part-time teachers.

For applications and information contact:

The Chairman of the Education Committee,
Mr. John Streefkerk,
c/o Trinity Christian School,
650 Walker's Line, Burlington, ON L7N 2E7
(416) 634-3052 (school) *or* **(416) 336-2291** (home)

Calvin College

is seeking candidates for both temporary and regular positions in,

Computer Science and Mathematics

These positions involve both teaching and research from a Reformed, Christian perspective. Persons with a Ph.D. degree and appropriate professional background should send a resume, by March 1, 1982, to:

Dr. Carl J. Sinke, Chairman
Mathematics Department
Calvin College, Grand Rapids, Michigan 49506
(616) 949-4000 Ext. 353

Calvin College is an Equal Opportunity Employer.

EDMONTON
Christian Schools

Our system is now inviting inquiries and applications for teaching positions for the next school year. Possible openings will be in

elementary
intermediate
junior high
senior high

We have the added services of two curriculum coordinators; for grades K - 6 and 7 - 12. The four schools in our system also have a number of staff members as resource teachers for the system.

This, combined with a progressive board, challenging and supporting the teaching staff to work out an educational experience which more clearly reflects His claim on life, is fertile soil in which to grow personally and professionally.

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The Camping and Recreation Issue of Calvinist Contact, March 5th, will feature a **Hosting Your Way** column which will list, free of charge, names and addresses of Reformed Christians who are interested in providing bed and breakfast for a nominal fee to fellow members of the Reformed community who happen to be travelling through their locality this summer. The **Hosting Your Way** column is designed to develop community contact and fellowship, not the tourist home industry. Send particulars by February 24th to:

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HEIDEKAMP, Lambertus geboren te Onstwedde op 2 november 1921, gehuwd met THALEN, Hillechien. Geboren op 26 november 1923, naar Canada vertrokken in 1949.

HOEFSMIT, Hendrikus J., geboren te 's-Gravenhage op 12 november 1917, naar Canada vertrokken in 1955.

HUBERTS, Theodorus Petrus Jacobus, geboren te Haarlem op 27 maart 1916, naar Canada vertrokken in 1958.

SLOT, Jannes Stoffel, geboren op 21 december 1916 te Doesburg, naar Canada vertrokken in 1952, laatstbekende adres te Revena, Ontario.

TER VRUGT, Gerrit, geboren op 16 november 1948, laatstbekende adres te Toronto, Ontario, Canada.

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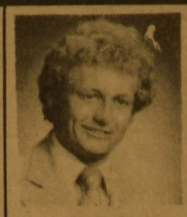

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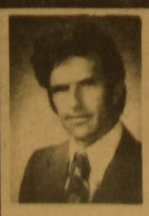

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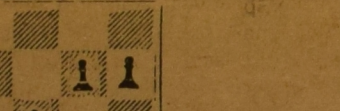


LET'S PLAY CHESS

Editor: Pete Layer

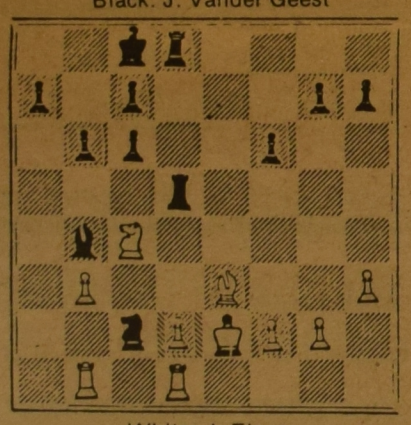
1979 CHAMPIONSHIP GAME

Patient Defense

A cramped game invites disaster. A slight error can mean the end. In the following game, White does not have much room to maneuver. Yet, he plays very carefully and just when it seems he is out of immediate danger, Black finds the deciding combination.

White	Black		
J. Eisen	J. Vander Geest		
1. P-K4,	P-K4;	14. P-KR3,	KR-K1;
2. N-KB3,	N-QB3;	15. N-B3,	N-B4;
3. B-N5,	B-B4;	16. KR-QB1,	B-R6;
4. BxN,	QPxB;	17. R-Q1,	N-Q5 ch.,
5. NxP,	Q-Q5;	18. K-B1,	N-B7;
6. N-Q3,	QxKP ch;	19. QR-N1,	RxP;
7. Q-K2,	QxQ;	20. N-R4,	KR-Q1;
8. KxQ,	B-Q3;	21. K-K2,	P-QN3;
9. P-QN3,	B-KB4;	22. N-N2	R/Q6-Q4;
10. B-N2,	P-KB3;	23. N-B4,	B-N5;
11. B-Q4,	O-O-O;	24. R/N1-B1,	NxB;
12. B-K3,	BxN ch.,	25. QPxN,	P-QN4;
13. PxB,	N-K2;	26. N-N2, Resigns (0-1)	R-Q7 ch.

Black: J. Vander Geest



White: J. Eisen

CALENDAR of EVENTS

Feb. 25	James Ward in concert in the Covenant Chr. Ref. Church, St. Catharines at 8:00 p.m. $3.50 per person or $10.00 per family rate. Tickets sold at Beacon Chr. High School, St. Catharines.
Feb. 26-27	Annual meeting of the Evangelical Theological Society of Canada, Canadian Theological College, Regina. After the highly successful meeting last spring in Toronto on the theme "Church Renewal in Canada Today."
Feb. 19, 26 Mar. 5, 12, 19, 16	An Inside Look at the Synod of Dort. Six session evening course on one of the most significant events in Reformed church history. To be conducted by Don Sinnema, Ph.D. candidate in historical theology at the University of Toronto. $30 registration fee. Call (416) 979-2331 for registration and more information. Institute for Christian Studies, 229 College Street, Toronto, ON M5T 1R4.
Feb. 25	James Ward in concert, St. Catharines, Ont.
Feb. 26	James Ward in concert, Smithville Christian High School, Smithville, Ont.
	John F. Schuurman presents one-man play by Charles Spurgeon entitled Eccentric Preachers, St. Catharines, Ont.
Feb. 27	James Ward on Ontario New Horizon tour.
Mar. 6	James Ward in concert, Peoples Church, Toronto, Ont.
May 21-24	All Ontario Young Peoples Convention, University of Western Ontario, London.

NEXT ISSUE

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri.Jan.22	Wed.Jan.20	Fri.Jan.15-10a.m.	Wed.Jan.13-noon
Fri.Jan.29	Wed.Jan.27	Fri.Jan.22-10a.m.	Wed.Jan.20-noon
Fri.Feb.5	Wed.Feb.3	Fri.Jan.29-10a.m.	Wed.Jan.27-noon

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Trinity receives ten-year accreditation

Trinity Christian College announced that it has been granted a 10-year accreditation by the Commission on Institutions of Higher Education of North Central Association of Colleges and Schools (NCA). This accreditation comes after a comprehensive evaluation of Trinity by the Association in the spring of 1981.

As a member of the NCA, Trinity has undergone evaluations of this nature in the past, usually resulting in accreditation for 5 years. But the 1981 evaluation and accreditation is significant to Trinity for two important reasons. First, rarely does the Association grant a 10-year accreditation to a college as young as Trinity. To be granted an accreditation for this long is evidence that Trinity's curriculum is one of strength and quality. It is a curriculum based on the strength of our Reformed convictions and one with a view to the future. Second, this 10-year accreditation includes Trinity's new Bachelor of Science degree in Nursing (BSN) program.

The Board of Trustees has approved the program, and all necessary state approvals have been received. Trinity's first class of nursing students are already attending classes as of the beginning of the 1981-82 academic year.

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Brief articles and photos would be appreciated.

School reports and promotion committees may wish to take this opportunity to provide their school with coverage in *Calvinist Contact*.

Calvinist Contact
Education Page
99 Niagara St.
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Books

Missions

Mission approaches sometimes need updating

Missions Focus: Current Issues edited by Wilbert R. Shenk; Herald Press, Kitchener, ON, 1980; pb., 488 pp., $13.85. Reviewed by Rev. Merle Den Bleyker, Guaynabo, Puerto Rico.

There exist many books dealing with missiological principles and issues. This might easily cause one to tire of the themes involved. But the fact of the matter is that much more reading and thinking ought to be done on the mission of the church in the world. All too often the missions are "done" because traditionally things were done in a certain way with little, if any, thought given to the biblical and theological bases.

Missions Focus arises out of a Mennonite/Anabaptist tradition and is a series of articles divided into three parts: Biblical and Theological Aspects, Mission and the World, and Strategy and Policy. All of the articles are short and very readable. The first two sections are thought-provoking, but again one must remember the theological backgrounds of the authors. The final section presents the experiences of Mennonite missions in different areas of the world. Mission work in Vietnam, for instance, receives a great deal of coverage. Latin America, unfortunately, is dealt with in only one article.

The book is a valuable tool in that it challenges some rather traditional ways of mission work. In one of the best chapters, "Proclamation and Service," the author challenges the manner of doing missions first through hospitals and schools. He calls that a duty common to every Christian citizen. The missionary strategy of the church must be the proclamation of the gospel.

It is unfortunately with the matter of the gospel where differences with the authors will arise. The gospel of the cross for the Mennonite tradition is one of faithful obedience, but the cross does not go beyond to the redemptive work of Christ. Another author in the book states that, "In a theology of incarnation we also deal with sin and reconciliation; but we do it, not by preaching a juridical transaction accomplished on the cross, but by taking up the cross and following Christ in discipleship and witness." This may lead to some valuable insights in the practical aspects of missions, but the context of the gospel is severely limited.

Missions Focus is a book that ought to be read by all missionary labourers on the local scene as well as on the world scene. There are valuable insights to be appreciated, even as one puts aside the differences in the ecclesiastical and other doctrinal issues. This book should not be set aside for those differences. Because the book is a collection of articles, it does have weaker sections. That can be only expected, but on the whole it does offer some good, thought-provoking reading. It is worth the price paid.

Theology

Truth and error in the church

The Church — Maintained in Truth: A Theological Meditation by Hans Kung; Seabury Press, New York, 1980; McGraw-Hill Ryerson, Scarborough, ON; hc., 87 pp., $9.95. Reviewed by Theodore Plantinga, Grand Rapids, MI

Can the church survive erroneous teaching? In this new book Hans Kung, the controversial Roman Catholic theologian teaching at Tubingen (West Germany), writes that "...the Church continues to live even in the event of serious error in a matter of faith or morals, indeed ... the Church must continually be learning to live with errors. Errors ... are a serious matter, but they are not a threat to the existence of the Church."

This book carries forward some themes that Kung dealt with earlier in his famous book on papal infallibility, in which he argued that infallibility belongs not so much to the pope as to the church. But this infallibility is ultimately to be understood as "indestructibility," by which Kung means that God sees to it that his church is maintained in the truth. "Why does the Church remain in truth? Not because there is in it no wavering or doubting, no deviation or going astray. But because God maintains it in truth despite its doubts, misunderstandings and errors, and constantly gives it a new inerrancy (infallibility)."

This book is perhaps the best brief introduction to the thinking of Hans Kung. And it contains themes that protestants can also reflect on with benefit. Kung is well worth reading on the subject of the church, for he is the author of a major book on ecclesiology.

Protestants often feel drawn to Kung because they sense in him a much greater appreciation of Protestant themes than in other Catholic theologians. This latest book includes an appendix entitled, "Why I Remain a Catholic," which sheds light on questions that might arise in this area and helps us get to know Hans Kung as both theologian and believer. All in all, a stimulating and highly readable little book.

Commentaries

McDonald's expositions are profitable

Commentary on Colossians and Philemon by H. Dermot McDonald; Word Books, Waco, Texas, 1980; G.R. Welch, Burlington, ON; cloth, 196 pp. Reviewed by Dirk J. Hart, Grand Rapids, MI

McDonald has written this commentary to help the preacher and teacher. He has included comments from a number of other commentators. Transliterated Greek words are in brackets so that the reader who is not familiar with Greek need not feel left out. Each verse is carefully exegeted, and frequently McDonald launches into brief sermonnettes which are often marked by a well-turned phrase. Introductory comments are kept to a minimum. There are many biblical cross-references.

The Bible student will find this a reliable and readable commentary. The pastor will find many seed thoughts for sermons.

The author has taught at London (England) Bible College for many years and has been a visiting professor at Regent College in Vancouver. He is the author of several other books, including expositions on Galations and Ephesians.

Sociology

Responsible living in the global village

Faith and Science in an Unjust World vols. 1, 2; editors Roger L. Shinn and Paul Abrecht; Fortress Press, Philadelphia, PA, 1980; G.R. Welch, Burlington, ON; 392 and 215 pp., $15.55 and $8.35. Reviewed by Merle Den Bleyker, Guaynabo, Puerto Rico.

The title which both volumes share is attention grabbing, and most of the articles contained in them share that same characteristic. The books arose out of the World Council of Churches' Conference on "Faith, Science and the Future" held on the campus of the Massachusetts Institute of Technology on July 12 - 24, 1979.

Because the World Council represents many denominations, each with certain unique positions, the conference presentations likewise reflected the different perspectives. Volume 1 gives the plenary presentations. These cover the basic issues concerning the nature of science and faith, and the use of science and technology. The different religious, geographical and political perspectives on these topics are also given here. Problem areas such as energy use, biological advances, disarmament among others were explored at the conference and are treated in the two volumes. So much, in fact, is contained in volume 1 that I would certainly have become lost very soon, had it not been for the concise editorial comments of Shinn given between the presentations in an attempt to capture the essence and emotion of the conference.

Volume 2 constitutes the reports and recommendations which arose out of the conference. In many ways, this volume is the more readable of the two. It definitely is the more concrete. While the recommendations to member churches reflect the generally more liberal positions of the World Council, they will provide excellent stimuli to the reader. The two volumes are definitely not light reading; they were not meant to be. Even so, this fact should not scare off the reader. The biggest asset of the volumes lies in the much needed reminder that we all, and Christians in particular, live in the world community where decisions, many unjust, taken in one area are inevitably having an impact in another. One reminder much less emphasized in the books, but in reality much more needed, is the proclamation of the lordship of Christ. With that in mind the Christian is much better equipped to work towards a just and sustainable society.

The books should be read by all pastors, theologians and lay people, even if they do not consider themselves experts in the area of science and theology. The books are challenging; but then loving and serving God and our neighbour is also challenging.

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Books

Education

The social aspect of learning is important

Helping Kids Make Friends by S. Holly Stocking, Dianne Arezzo, and Shelley Leavitt; Argus Communications, Allen, Texas, 1980; PMB Industries, Scarborough, Ont.; pb., 93 pp., $3.15. Reviewed by Frank Groenewold, Maple Ridge, BC.

This book was written with cooperation of the Boys Town Centre for the Study of Youth Development. Two of the authors have worked at the Centre and the third author is a clinical psychologist. The book, written from a fairly objective point of view, is intended for adults who wish to help children develop friendships and positive socialization skills. The thesis of the book is simply, helping kids make friends. The need for positive socialization skills is very much evident, and the authors give practical and clear suggestions in teaching these skills.

Basically the book deals with a "how-to" approach for adults in helping children make friends and getting along with others. The authors explain the need for everyone to learn, know and use positive social skills. They deal with the three basic ways in which children learn: observing the behaviour of others; experiencing the consequences of their own behaviour; and, receiving direct guidance and training. In teaching the social skills, they recommend an approach which includes the three basic learning modes. This approach consists of: discussing and demonstrating skills; letting the child practice; and giving constructive feedback. The authors explain each of these steps along with examples for clarification.

Since a great deal of learning takes place outside of the formal educational or clinical setting, the authors include methods, suggestions, and examples for teaching these social skills in everyday life.

The topic is dealt with thoroughly and clearly. The material is sequential, well-written, and easy to read. The ideas presented and the terminology used can easily be understood by professional and lay persons alike. The book is concise and to the point. Though the ideas presented here are not original, the manner and style in which it is presented enhances the interest level of the book. **Helping Kids** is unique in that it deals with one specific, relevant topic only.

All who read this book will find useful suggestions and ideas on how to help children make friends and socialize positively. I definitely recommend this book.

Labour

Overseas handbook

The Overseas List. Opportunities for Living and Working in Developing Countries. A Bread for the World Book by David M. Beckmann & Elizabeth Anne Donnelly; Augsburg Publishing House, Minneapolis, MN, 1979; Concord, Calgary, AB, pb., 192 pp. Reviewed by Rev. Johan D. Tangelder, Strathroy, ON

If you are thinking about working and ministering in a developing country, this book will give you a wealth of information and some good advice, even though it is focused on opportunities for American citizens involving residence or frequent travel in the Third World. For example, a whole chapter is devoted to employment with the U.S. government, including the military, and the chances it provides to go overseas. Detailed lists of names and addresses of missions, churches, relief, U.S. government and U.N. organizations, as well as statistics, are provided.

The authors have made a laudable effort to make us aware of the needs and service opportunities in the Third World. Unfortunately they are in the habit of making sweeping statements without substantiating what they are saying. For example, they claim: "In fact, some missions are sectarian and hard-hearted toward the poor, and some voluntary agencies are poorly organized and self-serving. Many businesses, on the other hand, are genuinely helpful ... Some groups sending large numbers of missionaries are conservative politically and relatively insensitive to cultural differences." These are serious charges indeed! They shouldn't have been made by the authors if they are unwilling or unable to back them up by facts.

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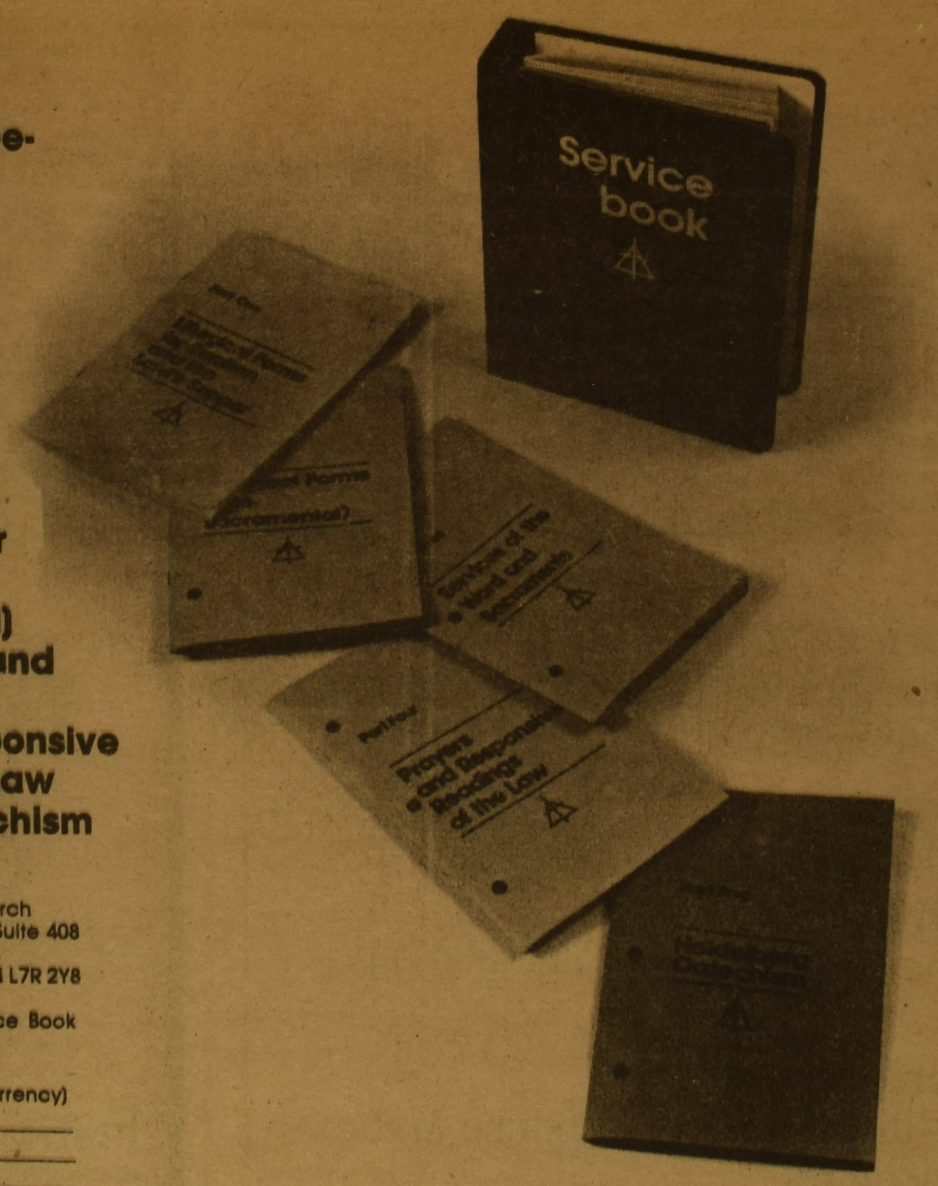

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A boon to ecclesiastical budgets

Money and Your Church — How to Raise More — How to Manage It Better by Manfred Holck, Jr.; Keats Publishing, New Canaan, CN; 1974; Triwelch, Burlington, ON; hc, 189 pp. Reviewed by Harry Houtman of Christian Stewardship Services, Toronto, ON

Should the church consider credit card donations, or automatic chequing withdrawals? It's just one of many interesting ideas Manfred Holck Jr. brings under discussion. As both accountant and a former pastor, he brings two fields together but with a flavour of the independent church approach. He views the pastor as an independent businessman who has the responsibility of running a church aggressively, imaginatively, and successfully.

Reformed Christians are likely to disagree with many practical ideas, but the view of stewardship is healthy and sound:

"I believe that God created the world, and that because he created it, I believe that he is the owner of everything that exists and that he has made me a caretaker, manager, a steward over that small portion of creation he has given to me to use."

His emphasis that our giving should be rooted in love and gratitude is excellent. We should give, not even so much because of the tremendous need in the world (there is no end of that), but because of our thankfulness to God for his incomparable gift, salvation in Jesus Christ.

The volume is quite readable. It has some charts and practical examples, and is not overly affected by the fact that it is a USA book. Although Reformed people generally are great contributors, there is a sizeable group in each congregation that does not do its share. This book could provide the elders, pastor, finance committee with some good ideas to involve everyone.